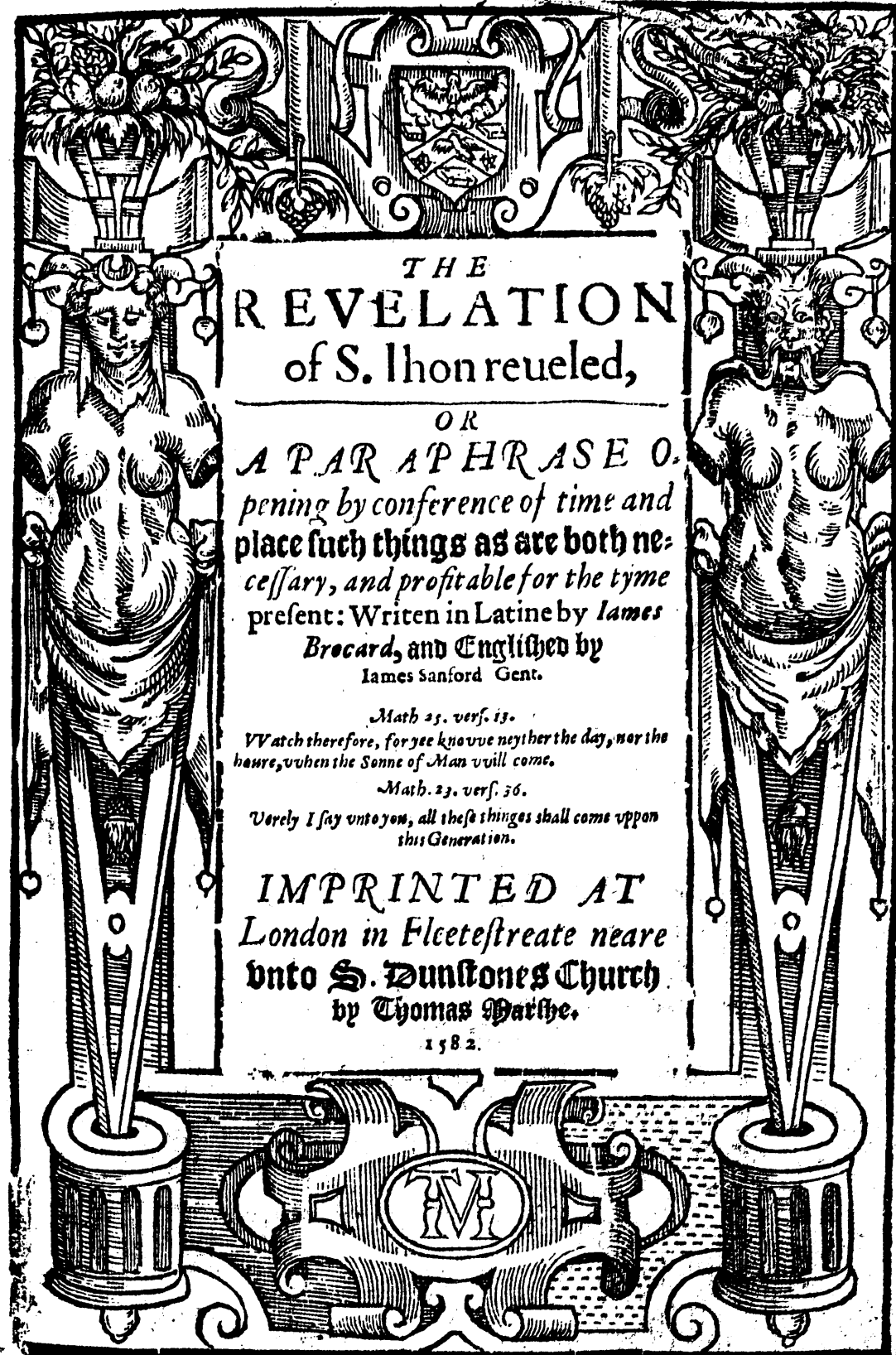


At Wrentham 1614.



THE
REVELATION
of S. Iohn reueled,

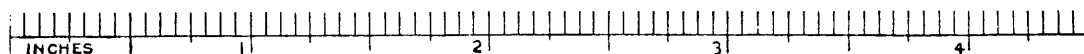
OR
A PARAPHRASE O.
pening by conference of time and
place such things as are both ne-
cessary, and profitable for the tyme
present: Written in Latine by Iames
Brocard, and Englished by
Iames Sanford Gent.

Math. 25. vers. 13.
Watch therefore, for yee knowe neyther the day, nor the
haure, when the Sonne of Man will come.

Math. 23. vers. 36.
Verely I say unto yon, all these things shall come vpon
this Generation.

IMPRINTED AT
London in Fleetestreate neare
vnto S. Dunstons Church
by Thomas Warthe.

1582.



TO THE RIGHT HO-
norable the Lorde Robert Dudley,
Earle of Lecester, Baron of Denbigh, Maister of
the Queenes Maiesties horse, Knight of the order
of the Garter, and of the order of S. Michaell in Fraunce,
High Chauncellour of the Uniuersity of Oxenforde, one
of Her Maiesties most honorable priuy Councell,
and a great Meccenas, and Mayntainer of the
Learned.

PLATO (right Honorable) for many
Heauenly sayings entertained in his writ-
tings (furnamed Diuine) had written o-
uer his Schoole dore this sentence *ΜΗΔΕΙΣ
ΑΥΕΛΩΜΕΝΤΟΣ ΕΙΣΕΙΤΙΣ* signifying hereby that
hee would admit none to bee his Scholler
that had not the Limmes, and lineaments of his body in
due order and proportion, and Aristotle in his physiogno-
my after him willetth vs to beware of those that Nature
bath openly, and deformedly marked. In the time of God
the Father, which was from the Creation till Chrystes co-
ming in flesh, and wherein PLATO, and ARISTOTLE
lyued all thinges were iudged by the outwarde shewe, and
sacrifices done with solemne lights, which ceased at the co-
ming of Chryste in flesh, but afterward the Pope takinge
holde of some of the former Ceremonies, borrowing also
some of the PAGANS, & deuising some of his owne, made
a medly to please the VVorld, and to drame water to his
Myll. And now at the coming of Chryste in spirite, or in
the tyme of the holy Ghoste all thynges are to be measured
by the inwarde man beinge become the perfect Image of
GOD, deformities of the body ought now to faile in disco-
uering

THE EPISTLE

uering mens qualities, and grace is chiefly in these dayes to preuaile aboue Nature, as wisdom earst gouerned SOCRATES, whom Zopirus deemed a vitious person The Greekes terme man μικρον κόσμος, the litle world, PLATO calleth the body of μά σωμα, as who would say σμα, which signifieth the Graue, & EPICTVS would haue the mynde alone to bee man, which now a dayes is very deformed in many mishapen bodies declaring an vniuersall vengeance of GOD vppon mankinde, accordinge to the woordes of SYBIL κόσμος ἐστίται ἄνοσμος ἀπολλομενον ἀνθρώπων, id est, mundus erit immundus pereuntibus hominibus, that is, when men shall perishe the VVorld shalbe no VVorld, but impure: and what greater deformity of the inward man hath there ben at any time then in these dayes, when all abroad there is such variety of opynions violently oppressing the truth, and such grienous conflicts for the truthes sake, that now truely may bee sayd that Chryste cometh with Fyre, and Sword to reforme that which is amysse, to roote out wickednesse, & to prepare the way for his kingdome. Chrystes Scepter of Iron, mentioned in the second Psalme of DAVID, together wyth the whole Psalme, and the yron Rod spoken of in the Reuelation, is now to bee well wayghed, and considered. Neyther is there any way more meete, and necessary to dissolue, and ende all outward, and inward controuersies then the true examination of the holy Scriptures, wythout stryfe, & vayne ostentation. Gods Booke hath after some this threefolde diuision, to weete, Philosophy morall, Naturall, & super-celestiall, and agayne this threefolde dyuision thereof is meete to bee considered, to weete, the Lawe, Prophecy, and the Gosple whych are one in an other, and to ouerpasse the Lawe, and the Gosple what can bee more profitable for the quietnesse of mens Cōsciences, then the diligent search and cō-

DEDICATORY.

and consideration of those passages of Scripture that cōcerne the prophecy of the State of Chrystes Church in all ages untill his comming in Glory. S. Paule willeth vs not to despyse Prophecy, yet many haue seemed to neglect it, and not a few haue eyther barely handled the Reuelation or altogether haue set it aside, as a matter ouer darke, & dyfficulte: and nowe let others iudge what in this Paraphrase is performed, which I vowe & dedicate to your honour, as to a great Prop, and Pyller of Gods word in this common wealth, and whose Patronage I moſte humbly craue agaynst all malicious detractours.

The Almighty I E H O V A preserve your Honour to his Glory, and to the comfort of all true Chrystians, and after many happy yeares to enioy the endlesse, insatiable, and moſt glorious sight of the soueraygne good.

Your Honours most humbly

to bee commaunded

JAMES SANFORD!

TO THE GODLY DISPOSED

Christian, Grace, Mercy, and Peace

in Iesu Chyſt our Lord.

[* * *]

12. Iob v. 12



Mong old perſons there is wyſedome, and in age is vnderſtanding.

Seeing that the gift of Wyſedome and Vnderſtanding is more auncient then T Y M E, and manifeſtly appeareth to bee the onely benefit from GOD: EXPERIENCE is able to declare vnto all Poſterities, howe much we are bound to become obedient, vvithout vvhoſe ſupportation, vvee ſhould to ſodenly fall, not onely in this vvorld before men (through vnbridled vvill) but moſteſpecially before G O D (by immodest conceipt) of vvhence ſpringeth vvithout repentance endleſſe Damnation.

39. Iob. 26.

Commeth it through thy Wyſedome that the Goſhawke flyeth toward the South. Doth the Agle mount vp, & make his neſt at thy commaundement.

If birds of pray haue (a kinde) to preuente the colde ayre by flying into a vvarme Region, and to build ſafely for their youngs preſeruatiō: how much more man, (vvherein is placed a full perſeuerance. As vvell in things Diuine as humane or naturall) to fly from the brytle frozen & Icey hereſies, & to ſettle himſelfe in the comfortable ayre of Chryſtian verity, as alſo thereby vvith the Agle, comprehending Satanycall malice, ſoare aloft in deuine Cogytations, by the vvich vve aſſend, not to Iupiter the God of the Gentiles, but to I E H O V A the euerlaſting GOD of all faythfull belieuers: If powver be great among prudent Magiſtrats through the vvich they come vnto eſtimation and Lordſhip: How much more greater is hee from vvhom they proceede: It is a manifeſt token of the fauour of G O D vvhen magiſtrates lyue longe but it is the aſſured mercy of G O D, vvhen after long lyfe they dye vvell: That kingdome is happy vvhere Religion is planted vvithout Perciality. Gouernment vvithout grudgynge: and Lawes executed vvith Equity, that the happy continuance may be perpetually eſtabliſhed: I thinke it the beſt counſayle to know labour by learning. the learning by labour, for the vvant of vvich perſeuerance many impudent mindes taſting of the poyſoning hearbe *Hoſeyanus* termed Henbane; haue thereby diſquieted alſo the myndes of others, in the idleneſſe of vvhoſe lunatike Braynes the graue and ſober diſpoſed, haue bene very much troubled and forced to vſe due and ſeuere puniſhment: of the vvich number the greateſt myſchyes is to bee preuented eſpecially vvhen they tend to the derogating of the manyfold ma-

ieſty of

To the Reader

ieſty of G O D, in, by, and through his Sacred vvord. Thoſe require neareſt looking vnto, that vnder the cloake of obedience breede all maner of contempt gaping for vvproes, Rebellions, and diſcordes, hoping thereby to gayne the goods of the Innocent, making no Conſcience of any thing gotten to bee reſtored agayne. theſe Chyldren of *Belial* ſaye vvryth the *Horſelech*, *Let vs fill our ſelues vvith bloud*, Kob the fatherleſſe, oppreſſe the Wydow, rauish the Virgin, defile the marriage bed, and ſlay the Huſband, that the inheritaunce may be theirs, all ſuch are reuealed by the Euangelist I O H N in the Reuelation to haue theyr portion vvith the Hypocrites, in the Lake of Infernall fire. They are lyke the ſleepinge Vypers, deafe Adders, creeping Scorpions, hauing ſupped vp the deadly poyſon of *Machens* horrible error denying the reſurrection of the dead and iudgement to come. This huge *Hydra* taſting of the *Romiſh* liberty that vvill commaund, and not be commaunded, and that vvhatſoeuer by that Zea is vvritten muſt be taken for good, hauing ſvallowd all the Venim of old Heretickes to mayntayne that infernall ſupremacy, is grovven vnto ſuch a prepoſterous greatneſſe that her tayle hath reached from *Italy* into *England*, infected very many pregnant vvittes, and ſlayne ſome, vvhoſe ghoults in the Helles vvill cry Vengeance one all ſeducing Caytiues, although to late, yet ityll to the great terror of the cauſers, the Tayle of *Hydra* vvich in that vvhole Body ſhall finde euery member Partaker of the vengeance of the lyuing G O D, againſt their Mopif he ſapience on the vvich they to much truſted, ſuppoſing they had the diuine prouidence at commaundement, vvhen in very deepe they vvore and are lulled a ſleepe vvith the dangerous poyſon of *Dyſſas*, no ſooner avvaked fall into ſodayne laughing vntill theyr Heartes burſt in ſunder, for the remedy vvhereof *Charity* maketh petytion that G O D vvill correct their follyes in this Lyfe vvith ſuch puniſhment. That agaynſt the prepared day of iudgement they may finde by repentance Eternall health. Take vvith thankfullneſſe this Worke of Maſter B R O C A R D, let Chryſtian *Endenour* acquite his paynefull diligence, as the thankfull hath hyther to done: for the Godly vvorkes of many reueiend and Apoſtolicke Wryters.

Therefore walke thou in the way of ſuch as bee vertuous, and keepe the pathes of the righteous: For the iuſt ſhall remaine in it. But the vngodly ſhall be cut of from the Earth, and the wicked doers ſhall be rooted out of it.

Thyne in the Lord

S.B.

Proverb. 30.
verſ. 15.

Pſalm. lib.
23 Cap. 7.

Proverb. 20.
verſ. 20.
21, 22.

Plini.

THE PRAEFACE OF IAMES
BROCARD VPON THE
REVELATION.



EE THAT SHEWETH
things to come, and hath shewed from
the beginning the latter end, and which
are not yet come to passe: requyareth
that (if not before yet at length in these
latter times) he be feared and the glory
geuen vnto him. For as much as there is
no God at all but him, to whome holy
worship and pure religion is to be geuen. For he is the only
God that maketh difference of times, sheweth vvhath belon-
geth to all seasons, bringeth to passe all things in all times,
and that hath created all things, to be feared and worship-
ped of all men according to his set rule and commaunde-
ment. And seeing that wee haue set forth the same in all
Moses, and well neare in all the holy Scriptures. Those
things seeme meete at this tyme briefly to bee repeated,
which concerne the things signified and their effectes: vn-
till wee come to the Interpretation of that Booke wherein
all Prophecy is concluded. Wherefore the beginning and
proceeding of prophetic seemeth to be thus, that in the fra-
ming of the world, in the very creatures, and in this worke:
god hath marked what he would bring to passe in the world
from the first time to the last, as we are admonished, where
the prophet cryeth out: I will open my mouth in parables, I
will discover secret things euen from the foundation of the
world, & Esay saith, Lord hath not spoken in secrete. I was
there fro m the time that prophecy was. This knew he that
preached the Gospel according to the Revelation of the mi-
story, hidden fro the world: kept close fro euerlasting times
& it is looked for that the whole Church should know it. In
the first man God did shewe what the state of Men to come
should be.

Isa. 46. Apoc. 14

Math. cap. 13.
Psalm. 73.

Isay. 48.

should be in his creation, in the forbidden tree in his tēta-
 tiō; & his promised seed which the apostle knew, who hath
 expounded those things which belonge to the first & second
 Adam. Peter hath brought into one place the eighte prea-
 chers of righteousness, in whom God hath signified the states
 to come of the world, which is apparaūt in *Enoch* & in *Noe*
 besides others. The worke of which *Noe* Peter doth apply
 to baptisme & to the iudgemēt to come: when he saith, that
 we are saued in Baptisme, as in times past a few soules with
Noe were in the Arcke takē out of p water. In *Abrahā*, *Isac*,
 & *Iacob*, likewise in those ministers of the church, & of gods
 kingdome that shall come hereafter, and in their actes the
 prophets, Euangelistes, & the Apostles haue acknowledged
 that which is to come: as he knew which said that all thinges
 hapned to the fathers in a figure, and it is looked for also that
 the whole church should knowe it. Moises the Father of the
 prophets doth principally containe the misteries of Christ,
 & the church: which Paule said were hidden frō the World;
 he containeth those things which were the shadow of thin-
 ges to come, & the body of Christ: he cōtaineth that which
 concerneth Chrystes fyrste commyng, vvhich Christ of-
 ten repeated to the Ievves that they shoulde searche the
 Scriptures Moises and the Prophets who beare witness of
 him: he containeth the story of the state of the Gospell, and
 that which belongeth to the second comming of the Lorde,
 and of the iudgement, & which belong to the last time. Tou-
 ching the prophets I will say nothing but that which belon-
 geth to the latter times, & to the iudgement, because theyr
 purpose is so to entreate of the Lords comming, of the iudge-
 ment, and of the latter Daies. The ministers of God in hys
 people, which were from Iacob the Patriarche to Moyses &
 from Moises to the prophets, & many other: Likewyse the
 very aduersaries shalbe found to haue ben a figure of the like
 to come, & that which was written of them. In the opening
 of the bookes the discourse of the workes of Gods second cō-
 ming shalbe found to haue ben marked by the Euangelistes
 in the telling of those thinges which concerned hys fyrste
 commyng

commyng. To ouerpasse other thynges vvhych were here
 to be spoken of the great Prophete Iesus Chryste. The Apo-
 stles shall also be founde to haue tolde of thinges to come,
 according to the set rule of Prophecye: because euery word
 of G O D vttered by the holy Gholte, ought to contayne
 Prophecye; that it may bee seuered from the word of Men.
 And from other Scryptures. After all this G O D gaue the
 Reuelation, wherein those thynges are handled, and in a
 certayne and distincte order are set forth; whych Moyses &
 the Prophetes haue vvrithen of the state of the Gospell, and
 of the latter tymes. Neyther doe I thinke that those thinges
 were to haue bene neglected, vvhych after the Apostles e-
 ven to our tymes; almost in euery age many haue spoken of,
 and whych wee see to fall oute, that true it is that the lordes
 word and Mercy hath ben from one generation to another.
 And forsomuch as all those thinges in a manner hath bene
 hetherto shutte vp from our senses. Nowe the Lambe which
 shutteth, and no man openeth, openeth, and no man shut-
 teth: dyscouereth by the very deedes, & euentis whych our
 Handes a longe tyme haue handled, couered, and sealed vp.
 And to the end that in the tyme of theyr discouery we may
 more easily perceiue them, G O D gaue the *Apocalyps* or
 teuelation wherein he hath marked those things that should
 come to passe in the whole state of the Gospell, the Historye
 wherof hath ben as it were set before our Eyes, that when
 euery thyng came to passe, vvee shoulde haue noted it in
Apocalyps whych doubtlesse some haue don longe ago in
 certain quarters. But at this tyme when we are come to the
 opening to the sixt seale, and of the sixt trumpet: behold the
Apocalyps or Reuelation doth shewe it selfe vnto almoste a
 whole *Apocalyps*, that is to say: a booke opened, and disclo-
 sed by the falling out of those thinges which are therein re-
 ported, which booke seemeth to be called *Apocalyps*, If for
 other causes, euē for this also: because through it we haue an
 entry & going into all prophecy which is in the holy scryp-
 tures, & which I haue here mētioned. For p in it these thin-
 ges (as I haue said) are contained, which are in Moises & the
 Prophets, concerning the state of the Gospell, and the latter
 times.

Yea that rare is, it is the conclusion & sum of the holy scriptures in and about those things that concerne prophecy: and leadeth them to the ende of the workes of God. As if thou compare the first Chapter of the *Apocalyps* vvith the first chapter of Genesis: (those things which consequently concerne the seuē churches with all Genesis, those things which belonge to the second vision of the 4. chapter with the state of the lawe: these things that are of the first chapter with the preaching of the Gospell; the residue doth tell of the state of the Gospels euen vnto the latter seasons, taken out also of Moises and the Prophets:) thou mayst find that this *Apocalyps* doth handle, comprehend, and conclude all Prophecie. Wherefore wee all must seeme to bee heedfull in this *Apocalyps*, by the which wee may know how the times to come and oures haue bene written in the Euangelistes, in the Apostles, in the Prophets, & in Moises. From this knowledge afterward let vs enter to other matters, to the hiddē things registred in the foundation of the world, to misteries kepte close from many hundred yeres: concerning Christ, and the church of Christ, and to those things which were a shadow of things to come, and which hapned to our Fathers in a figure: after that manner that Moises and the Prophetes had to tell that which was to come. Let vs behold the course of the whole world measured by time, and registred in heauē and in the creatures, the history of the World set oute from the beginning, the counsaile of God in gouerning the world, chiefly in his People: of which Counsaile God sayth. Then shall you know my Counsaile. Sith these things be great, and greatly to be wished of all men, the enērlasting & true God, maker of the Worlde, and worker of all thynges at all tymes therein shall bee knowne, and helde euen in mennes Handes. And heere shall seeme to bee the opening of the Arcke, into vvhych vve haue all vvysht to looke. Wherefore seeing the Bpōke of the *Apocalyps* doth leade vs here vnto, by the very falling out of thynges vvhych haue bene in the state of the Gospell, and the greater part of them hath bene seene, and a fewe thynges are behynde: and that any man

Jerem 23. 30.

man may foresee them that hath marked those things which hetherto haue ben done, all our study seemeth meete to bee bestowed on this, that wee may knowe and obserue those things that are written in this Booke: because in doynge thereof wee are sayd to bee bleßsd, and haue the entraunce to pearce into the misteries of the Prophets. Neyther ought wee to endeouour onely for our owne sake to come to the knowledge and vnderstanding of this booke, but also for the peoples sake, which with vs are now called to receaue the same Gospell: that by those things that Christ hath vvrought in his people, & by the falling oute of things spoken of in euery Prophecie, all they that are now called frō the gentiles may be brought to beleue the Gospell, For so Chryst hath commaunded vs to doe, where he sayth. And this glad tidings of the kingdome shalbe preached through the whole world, for a witnes vnto all nations. For when the Bookes shalbe opened, al natiōs shal be enforced to know our god: & Christ Iesus our Sauour, to forsake all vanity: to feare the true God: to giue him the glory, whych chiefly we are bidden to doe. VVherefore seeing amonge vs at this time the bookes be opened, as I sayd: let vs also strue to accomplyshe those things that haue bene written, euery of vs who hath seene any white of so great and wishfull a thinge, oughte to shewe others, which whome he thinketh to bee partaker of their goods. That which I haue written I haue gathered out of the holy scriptures, and haue conferred with certain godly men: who instantly perswaded me to set forth somewhat. And first I thought good to publish the *Apocalyps* which cometh neate to our purpose, which is the entry to other matters: and is as it were a candle, which giueth light to other hidden Misteries. Wherefore I offer to the Church that which the Lord hath geuen mee. I offer it to all Chrystians that they may see the truth of Gods word in the *Apocalyps*, to see it also consequently in Moises, and in all the prophets: while the Lambe doth open it in all the sixte and seuenth seale, and the Arcke also. In the meane season the people that knoweth not what is a doinge at this time, that seemeth to

Math. 24.

James Brocarde

to be in obscure darkenes, may haue some lighte whereby they may foresee the ende of euils, & be vpholden by hope. They that haue not determyned to liue Godly, may see the Iudgement of God which generally hangeth ouer all mens heades. Let the Gentiles begin to heare that the true GOD and the true worshiping is amonge the Christians, which hath tolde thinges to come from the beginning, and what should happen to euery age, and that all thynges are come to passe, which he hath spoken, and as he hath spoken, that at length our God may be feared euery where, and the glory geuen to him. And if our exposition shall not seeme to be perfecte in all poyntes, neyther do we promise it: we set that abroad whych the Lorde geueth at thys time in the closing of the Day. But a Day will come, when the Lorde will make all thynges perfecte. And if I shall seeme in my interpretation to speake hardly of the Pope, & the Church of Rome, or not to belonge to them. Firste I make thys answer that Iohn wrote a torrey of the Church, and of the state of the Chrystians: and forasmuch as the Romayne Church hath borne sway so longe, it must needes be that the speache hath ben of her, and of the Pope: and all things that are tolde agree to the Church of Rome, & to no other. Moreouer those things which therewithall are recyted of Princes, and People: making with the Romaine Church. I reprove not all Prynces, nor People alyke: but such as haue deale vnjustlye and tyrannously, and haue oppressed them that tolde the truth, and also haue wythstode the knowne truth. For at all times vnder the Popes gouernement there haue bene that feared God, and People that regarded the truth. But they that seeme to be reprov'd of Iohn in thys booke, must not seeme to complayne, but rather to consider how he hath set out all thynges in order from hys time euen to ours, and howe all thynges haue fallen oute as hee hath sayd, that they may assuredly know that those thynges shall also come to passe hereafter that hee speaketh of, that Babylon may bee overthrown: the Dragons and false Prophets destroyed, and the Deuyll caste oute. If these thynges are now come to passe,

let

Vpon the reuelation.

ro. 4

let vs see what chyefely is sette forth to vs in this booke, and lette vs gyeue care to that Aungell vvhych a greate whyle hath cryed oute: Feare the Lorde, and gyeue hym the glory, for the Hovvre of hys Iudgement is commynge, and Worshippe hym that hath made Heauen, Earth, the Sea, and the Well sprynges of Water.

THE

THE ARGUMENT V P O N
the Apocalyps.

I O H N in the Apocalyps entreateth of the state of the Church, that was in his time & that should bee diuers afterward, euen vntill the renewing of the Church in y^e Lords second comming: or euen vntill Gods established Kingdome in the thyrd state. For hee was commaunded to tell those thinges that were soone to come to passe, and to write those thinges that were: & that were to come to passe, and that he had seene. And we shal afterward see y^e in those thinges past are also to be vnderstode. But before wee entreate of them, the thre states of Goddes people, and the seuen ages of the Church are to be known of the which mention is made, cap. 1. Gene. and in many places besides. The first state is sayd to be of the Father, of Circumcision, & the Lawe. The second of the Sonne of Baptisme and the Gospell. The thyrd of the holy Ghost, of the Saboth, & of opened Prophecy. The seuen ages we will thus distinguish: that the first is of the promise (for in Genesis we haue placed the time before Abraham, after an other order: which notwithstanding according to the certaine computation thereof is brought to the first age) the second of the Law and the Prophets. The fourth of Chryst. The fifth of the Chryistians that were in the taigne of Antichrist. The sixte of the new Prophets. The seuenth of y^e seconde comming of the Lord spoken of by Sauonarola, and of the preaching of the same coming began in Germany a 1547. And because the whole is deuised in partes, and aparte into other partes, the partes also shall be brought into the number of seuen, and that chiefly cometh to passe in the fourth age: which is the first of the Lordes first comming, and the seuenth which is of the Holy Ghoste. For Iohn from the fourth Age which was of Chryst doth begin to reckon the seuen Ages of the second state of the Sonne: that the first may be of the Apostolicke Church. The second of the Martyrs: The thyrde of the ceasing of persecutions. The fourth of the faythfull Chryistians, after the spynning vp of Antichrist: The fiste of y^e Kingdome

Kingdome encreased in the time of Pippin, and Charles the great: The sixte of the new Prophetes speaking of the Lordes second commynge; The seuenth began to shynne as the moynynge doth, when Luther renewed the preaching of the Gospell. And in the state of the holy Ghost, that is entringe there are reckoned. 7. seasons, which seeme thus to be deuided: that the fyrste may be from the preaching of Luther, euen vntill the preaching established in Suiserland and Rhetia. The second and the thirde are deuided according to the proceeding of the preaching that was in other places, as in England, Denmarke: & elsewhere. The fowerth cometh to the French troubles. These 4. seasons were marked by the new Prophetes in the 4. Angelical Popes, that is: in the Preachers sente by Christe. Which diuision of time was taken of the foure Popes which Zachary describeth cap. 1. The fift is set from the beginning of the Frenche troubles euen vnto the vniuersall slaughter of the Gospellers made in that countrey. The 6. is set from that slaughter euen vntill the conflicte of hostes, when in the thicke cloudes of the sky Christe shalbe present to turne his Iudgement agaynst the Papistes, and to establishe the Kingdome of God that shal continue euer after. Therefore euen as Moises doth fetch from Abraham the first age of the present world. So doth Iohn in the first vision: but afterward he setteth the first from Christe, and reckoneth seuen euen vntill the seuenth of Moises: Likewise he deuidenth the entry into the seuenth, into seuen seasons: that a season may be brought within a time, as a wheele in the middle of a wheele. And this he doth not to the end to make an order differing from that of Moises. For in the first vision as I haue sayd, in the seuen candlesticks, the same order of the 7. ages is vnderstood which is set down by Moises, in Genesis. But there is a consideration had of the thre states, to wete: of the father, of the son, & of the holy ghost. For as in the state of the father all things are deuided into 7. ages, so is it in the state of the son from the beginning of his first comming, euen vntill the end of the seuenth age. So in the state of the holy ghost from the entrance into the seuenth age, euen vnto the end, there is set down a seuen fold diuision, & we shal see these diuisions in the very letter of this booke of the Apocalyps.

pocalyps. But as touching the hidden mysteries, we may here in chiefly behold two things: that in the state of the father there are set downe 7. ages, in the which both the state of the son, & the state of the holy Ghost are comprehended: that we may vnderstand that the son and the holy ghost is in the father: & that the son and the holy Ghost was sent. Likewise that the Son, while in his state he taketh to him 7. ages, and placeth himselfe amid the times of the world, and of the churches: doth carry on him that which went before, and came after: doth bypasse the first age which is assigned to his state, to the first age of the first state: in the which Abraham saw the time of Christ. So the second of Baptisme to the second of circumcision. Likewise the thyrde to the thyrde: that he abiding in the fowerth may in the middelt bypasse about those 7. ages, as hee which is the euerlasting God, the euerlasting God the Father. Whilist in like manner the holy Ghost taketh to him 7. seasons, to the which those things are brought together that belonged to the 7. ages of the world, & which were spoken of in the same seuen ages: he concludeth also that which concerneth the whole state of the son, & he in the father & the son is discovered to be the euerlastynge God; by whom the father & the son haue also don all thynges in all the 7. ages of the world, & haue not spoken of them onely: as it may be seene cap. 1. Genes. These things seeme meete to be knowne, & an order of those things which are spoken, may be kept, & the interpretation may open it self. Now let vs seeke for as easy an order as we may, that all things that are spokē of in this booke: may seuerally be propounded. For those things that are handled from the first chapter vnto the twelfth, seeme that they cannot easily be deuided by a comon order: by reason of handling things after the order of prophecy, & by reason of the misteries of God the father, the son & the holy Ghost. And in those thynges which are spoken of from the twelfth Chapter, vnto the ende of this booke: an order of times may be kept, if thou vnderstand the matter that is in hand. For the beginning and state of Antichriste is there handled, and his proceedinge and destruction also vntill hee cometh to the renewed Church.

Neither will there bee here any hardnes in the order, when thou shalt perceiue the thing it selfe. And in the two first chapters, where he entreateth of the Eternall God: of the father, the sonne, and the holy Ghoste, and the knowledge and understanding of them, is taught vs in the declaration of thynges: wee shall not (as I haue sayd) easily get by a common order, & understanding of these things, to attaine to misteries, & order of Prophecie must be sought oute. Notwithstanding because the declaration of the Letter ought to keepe his certaine order applyed to common sence, and measure; we shall seeke the common and easy order in the two first Chapters, being monished by the Lord: who bidde Iohn write the things that are, and the things to come: after ward wee will touch an other harder order made knowne by Iohn, who knew the misteries hee handled. Let vs say then, that first in the first chapter: is set forth & Date of Christ, and his Gospel preached by him, and by the Apostles, and by Paule: which selfe same Gospel is preached in the Lordes seconde commyng. After ward in the second and thyrde Chapter, vnder the seuen churches of Asia is expounded the state of the Church from Iohns tyme vntill this tyme of the Lordes second comming, and of his preaching begun againe. Likewise, from this vntill the ende of the French troubles, when Gods kingdome shalbe establyshed: which is described in the fourth Chapter. In which kingdome doubtles prophecy shall be opened, as it is sayd in the fifth Chapter. And & it may be shewed how Prophecy is to be opened, in the 6, 7, 8, 9, 10, 11. Chapter there is a rehearfall of those thynges & were done in the whole state of the Somme, from the tyme of Iohn vntill the renewed Church in the Lordes second comming according to the diuision of the seuen ages I spake of. There is also a seuerall Reherfall, and declaration accordynge to the seuen seasons of those thynges whych were done from the beginning of the Lordes second comming, vntill the establyshed Kingdome of Israell. This order of thynges seemeth to be seuerall, and open inough in the Letter. Moreouer there seemeth to be lesse difficulte in those thynges & follow. For in the 12. chapter he retourneth to the beginning of & Popedome, & of & raign of Antichrist

Antichrist in the fowenth age, the first being deriued from & Apostles in the thirtene chapter the proceeding of Antichrist is expessed, and also his tyranny confirmed by Charles the great in the fifth age, In the 14. chapter there beginneth a preparation to be made against Antichrist in the first age: Christ sendeth the Abbot Ioachim, and many others whom Theodosius recordeth, who sayth that the Lordes comming is to bee looked for, and that there must needs be an inuouation, or renewing, to weete of the Gospel. At length beginneth Luther in the end, or about the end of the sixth age and other preachers follow euery where to begin the preaching of & Gospel. Christ is present, and is not perceiued to set to his booke after 40. yerres preaching: to stycke with an iron rod, and iudge the Popedome. In the 15. & 16. chapter the proceeding of the preaching and of the iudgement of the iron rodde is expessed. In the 17. chapter & Romish church cause of al Mishiefs is described: the Pope is declared to be Antichrist, which was don at the second cōcunsayle of Trente: the wars made agaynst & Gospellers are declared to be turned against & Papists: Rome to be burned, the Church of Rome euery where to be destroyed, euen as the Prophets haue told In the 18. Chapter is described or songe the triumph that Ieremy speaketh of cap. 50. & 51. of Sodome and her Systers, and of Rome burned wth fyre: and the Church of Rome destroyed. In the 19. Chapter an ouerthrow euery where of the whole state of the Papistes, and of the Kingdome of Antichrist. In the 20. chapter is held a counsaile of true catholicks & gospellers: The church of al christian people is erected, the war of wicked Nations riseth vp afterward, wherein they which shal withstand & gospel shalbe destroyed. In the 21. chapter the church is renewed & framed in al the world, & is described what maner of Church it shalbe. In the two and twenty Chapter the Kingdome of God is described, that shal bee afterwarde in the state of the Holy Ghoste, where in wee shall raygne wth Christ, vntill that when the Saboth is fynished in thys Worlde, hee byngeth vs in hys thyrde commyng to Heauen in Glorie which Kingdome and state after the manner of Prophecie hee thus describeth, to bee the Image or lykenesse of thynges to come,

to weete of the world to come in heauen: where with Iesus
 Chryst and God the father, we shall enioy euerlasting Lyfe.
 We being told in the words of God uttered to Iohn, haue sette
 this order, which also the simpler sorte may perceiue: there are
 others whych are signified by Iohn, who knew what Misteries
 had ben shewed to him, and first in the very salutation: after
 the manner of Paule, he semeth to set out what he wil speake, and in
 what order. Therefore while he speaketh of peace, by him
 which is; which was, and which is to come. Besides the euer-
 lasting maiesty of God, are signified thre states in the world: &
 amonge Gods people, the state of the Father, the state of the son,
 and the state of the holy Ghost: the which thre states shall bee
 knowne in the foure or fve first chapters. For whilest the first
 vision is set out, wherein the Maiesty of Chryst and his euerla-
 sting Gospel is Significatur: the law also & the first state of the
 world, is handled in that vision. Likewise those things that frō
 the beginning haue ben set out in the first Chapter of Genesis,
 concerning all the ages of the world. For he which is the sonne
 of God, which became man: was, and euer hath ben in the fa-
 ther, and the father in him: & that which the father hath don, he
 hath don in him: and the fathers worke, and all the holy Seede
 from the beginning of the world vnto the end, was caried toge-
 ther in him. And when in the 2. and 3. chapter diuers churches
 are deuided, the second state of the same son, and the preachyng
 of the Gospel is chye fly signified: which state is deuided into
 7. ages by reason of the sending of the holy ghost after chrystes
 ascencion into heauen. For he which is, and which was was to
 come in spyrite, which hath alwaies ben in his Church: & whych
 God in his second comming shal appeare euerlasting, with the
 father and the holy Ghost: and in the fourth Chapter whylest
 those things are brought to the third state, which did belonge
 to the first and second state: the kingdome of God is shewed to
 be established, and prophcy to be opened to vs in the fift chap-
 ter, entring into the seuenth age: and that the kingdome of God
 the father, hath bene euerlastyng; and vnknoyme to the world,
 it is now apparaunt in heauenly and earthly Creatures, and in
 the Creatures vnder the Earth. And it is euident by the son
 of God

God made man, & dead for our sins bypynging the state of the fa-
 ther, and his, and the holy Ghostes into one: wherein he layeth
 open vnto vs his diuine Maiesty, and maketh vs his Kyng-
 dome or Inheritaunce for euer. For hee that is and was, was
 therefore to come: that he might performe these things, and al-
 so that which hath ben spoken of the Father: which is, & which
 was, and which is to come, should be made open by Chryst. Of
 whom, because he is one with the Father, it is sayd in like sorte
 which is, and which was, & which is to come. Therefore as hee
 hath set out in those words, which is, which was, & which is to
 come thre states. So hath he described the in the fve first chapte-
 rs. Albeit he cōprehēdeth in the by reason of the order of prophcy
 in matters of all seasons those things which cōcern euery one,
 one after an other: and contrarywise, and by reason of the my-
 steries he handleth in euery state those things that belonge to
 other states, and thereof other orders may arise: Of which we
 will speake herafter. And when he speaketh of grace and peace
 by the seuen spyrites that stand before Gods throne, besides the
 Spyrite of God working all things in all men, at all times, are
 signified the holy Ghostes workes, by the which the seuen chur-
 ches haue ben establihed in the seuen ages of the thre states,
 which workes are shewed in Gods word among those thynges
 which God spake in the seuen fold kind of the holy scriptures,
 and among those things which hee hath wrought in his Ser-
 uauntes, and the ministers of Iesus Chryst in the seuen ages
 which we haue spoken of. Of the which the 5. 6. 7. 8. chapter
 entreateth: and especially in establiishing the seuenth, wherof
 there is an entreaty after ward euē to the twelfth chapter. And
 that seuenfold kind of the scriptures I vnderstand to bee those
 thyngs which are writen in Genesis, teaching the promyses:
 which are in the 4. bookes of the Lawe, which are in the 12. pro-
 phets: whych are in the Gospel: which are in the wrytings of
 the Apostles: which are in the Apocalyps, and which are in the
 opening of Prophecy. To the Lawe and Prophecy I vnder-
 stande that all the Bookes of the old Testamente do belonge.
 After

After the Apostles, if there haue bene any Prophets, they shal be discouered in the opening of the holy Bookes and Prophecy. Of the other diuision of the scriptures it shall be spoken in the seuen scales. This now wee hold, that the Seruauntes of God sange and tolde those thynges whych are contained in the seuen folde kynde of the Scriptures, where the same spirit is vnderstoode, and by whom the holy Scriptures are deuyled: and by whom the Preachers, Christes Ministers, & the faithfull haue spoken and wrought in theyr contentions agaynst tyrannies, and the Papacye. Wherefore in the fift Chapter, wee shall behold Gods word by the holy Ghost in the seuen ages. In the sixth Chapter, the seuenthy: and the eight, wee shall beholde the worke of God, and Iesus Chryst: that was don by the same spirit in the seuen, or in all the ages of the world. In the 9. 10. and 11. Chapter the seuen fold worke of God in the latter age of the world: to the which worke are broughte the former thinges that went before, and the word of God nowe opened: which hapned to the Church in all ages past, according to which word al thinges haue ben perfected by the holy ghost, which hath ben set out in the fift Chapter: and after ward being expounded or opened, shal be perfectly confirmed in the 21. Chapter. So I thinke good to set the history to view from the Lords first conuening, vntil the second. When he maketh mention of the 7. Spirites which are in the sight of Gods throne: to ouerpasse higher misteries of the holy Ghost signified in these 7. Spirites. And when grace, and peace, is sent from Iesus Chryst the faithfull witnes: and first begotten of the deade, and prince of kings of the earth; who hath loued vs, and washed vs with his blood: & hath made vs the kings & priests of God, there is signified the contention which was in the church from the Popes beginning vntil the ouerthrow of the same state, because the faithfull haue defended Gods word: would haue themselves borne again in chryst, saued in Chrysts blood, and make chryst their lord & king. The Pope hath challenged al these thinges to himself, & hath enforced his people to acknowledge those thinges in him whych belong to Chryst, whych thinges are had in cap. 12. and 13. But in the fourteene Chapter the preparation

ration of Chryst that shal be against Antichrist is spoken of: & many messengers are sent to call the Christians to Chryste, to tell them that the Lords second conuening is at hande that they may leade a new life. And where it is sayd, like the Sonne of man sitting vpon a white Clowde, the Lorde is signified to be at hand: the preaching of his Gospell is signified to be begun againe, as it hath bene promised in the 13. Chapter of Marck, which came to passe by Luther and others, in which preaching they haue fought 40. yerres with þ word, when the 7. Angels powred out the 7. Vialles or Cuppes, as it is sayd in the 15. and 16. Chapter, at which time the warre in *Fraunce* began, þ second Counsaile of *Trense* was held, in the which the Pope was knowne to be Antichrist: the Popishe Prynces in the kingdome of *Fraunce* fought against the Gospellers, and these are contained Cap. 17. in þ ende of which Chapter, as I haue sayd before, we are drawne backe to the Prophets to knowe þ whole conflict. These thinges that should follow haue ben spoken of before in the first order touching the burning of *Rome*: and of the vtter ouerthrow of the Popishe state: touching the establisshing of the Church in Chrystes people and in þ whole worlde. Wherefore when the beholders shall reade the History from the 12. Chapter vnto the ende, they will acknowledge Chryste to be the sauiour of the worlde as the Euangelists and the Apostles haue taught vs, to abolishe Papacy Antichristes Kingdome: which Chryste was made Iudge of the liuinge & the deade: to whom the Kingdome of the worlde was geuen: who when he shal be present with vs in his kingdome, both the Father and the Sonne shal be present, in whom he is one, and euer hath bene, that then it may appere which he hath sayd of him selfe: I am α and ω , the first and the last, and this sayth þ Lord God, which is, and which was, and which is to come almighty: because as it was sayde of the Father, which is, and which was, and which is to come, this same is meete to be said of the Sonne who is one with the Father: and then let those thinges bee seene which belonged to the Father and the holy Ghost, wrought from the beginning in the Son and through the Sonne, to the perfect worke of the Church, & Gods kingdome.

Alpha,
Omega.

Some: in all which worke the Father, the Sonne, and the holy Ghoste, one true God alone hath declared himselfe unto vs, bringing vs to everlasting Life, and making vs a Royall and Princely Priesthoode. And let this be the second manner of order taken from the salutation. But whereas I shewed in foure first Chapters that the three states are handled in euery state, I spake of those thinges which belonge to other states: and that thereof doe arysle diuers orders. Of which matter I will yet speake somewhat. There is no doubt y^e Iesus Chyist came in the middle of times, and the second state is assigned vnto him. But howe his worke entrench into the first State and draweth the same within it, it hath bene spoken in the beginning of y^e second order: likewise also how it draweth within it y^e thirde state, it may appeare by the Interpretation of the first Chapter, because those thinges that are there set out be attributed to the third state of the holy Ghoste, and Chyiste doth containe y^e same in him selfe in y^e first vision. And where as we haue sayd that y^e second state of y^e Son is signified, y^e first also is signified, because the 7. ages doe containe the three states, and y^e three states seuen Ages. Likewise where we haue sayd that y^e thirde state is described, the Lambe also is there vnderstoode to be slayne from the beginning of the world, and wee shall see that his Gospell hath bene everlastinge, and that God hath alwayes bene a Ruler, Gouvernour, and a Judge of the World. Therefore here arysle many orders. First, because the first vision may haue three places, or seasons: and here we must haue recourse to the orders that are set downe in the beginninge of Genesis expounded in y^e word **BERISITH**. For if thou place the first vision in the middle of times, when the Sonne of God was scene in fleshe, then the Sonne of God placed in y^e middle of times draweth the Lawe and Prophecy into his Gospell: he draweth al the beleeuers to his Church & Body: Which were before, and shalbe after from the beginning of the world vntill the ende. Whereof it is sayd in y^e first Chapter of Matthew, he sheweth himselfe vnto vs, and with him the Father and the holy Ghoste, eyther drawing to him al the beleeuers which haue bene from the beginning to the ende of the World, doth in the Father

make them Partakers of everlastinge life, and of y^e holy Ghost: and bringeth to passe that they haue the Father and the holy Ghoste in them, of which thing there is a declaration in prophecy. In this order then, the Sonne of God draweth into himselfe the first, seconde, and thirde state, as a wheele amidst a wheele: which turneth aboute in the first state of the Father into the thirde of the holy Ghoste, both meeting together vpon one very large wheele, whereof it is spoken in y^e first Chapter of Ezechiell: and when hee draweth into himselfe as into his wheele the state of the Father and the state of the holy Ghoste, then there ariseth a deeper cogitation, that Chyiste may drawe together all times or seasons into him selfe, and all the bodily worlde: which reason shalbe reuealed in the first vision. And the wheele of the holy Ghoste may bee caried aboute the heauens, and may take vp with it all Creatures which become spirituall. The wheele of the Father holding all things in it infinitely may receaue such as are become spirituall in Chyiste. But if the first vision bee placed in the beginninge of times, Chyiste Iesus shal bring vs the state of the Father, & his state, and the state of the holy Ghoste: and hereby Abraham and others sawe the dayes of Chyiste, and reioyced. But if in y^e ende wee shall see all things prepared for vs in Chyiste alone, which are his giftes, and the Fathers, and the holy Ghostes: as from the beginninge also all thinges haue bene promised vs in him. If nowe the holy Ghoste may holde the seconde place, when the Sonne taketh the first, or the third, we shall then perceaue that the holy Ghoste hath wrought in y^e Church, to ioine her with Chyiste: and that as the Church, so hath he, & shall hee, worke the like in all that haue bene beleeuers before and shalbe afterward. For as it hath ben sayd of Chyist, so must it be sayd of y^e holy Ghost, who draweth together in him al beleeuers, from the beginning to y^e end & middlemost, embracing the first state & the third. And as the sensible world was giuen to Chyiste, and the intelligible World to the holy Ghoste: so nowe the intelligible shalbe giuen to Chyist, & the sensible to y^e holy Ghoste: that, y^e which in vs is carnall & transitory may by Gods holy spirite be made spirituall & everlastinge in Chyiste.

who ascended to Heauen in Body, that in him also wee beinge made spirituall may be brought to y^e Father, whose kingdome is described in the thirde state, which was giuen vs in the second & promised in y^e first: but if we shall geue y^e first state to y^e holy Ghoste, he wil breake into y^e second & the thirde, but if thou giue him y^e thirde, y^e shalt see y^e he hath drawn into him y^e first & the 2. which also hath bene shewed in the first Chapter of Genesis. As it hath bene sayd of the Sonne and the holy Ghoste, so may it be sayd of the state Father. And of this diuers diuision of states there shalbe founde diuers orders. And because we do not only behold God in those things which he hath wrought in the worlde, but also in those thinges which hee prepared for vs before the worlde was made, & will geue vs after the worlde is ended, there ariseth an other order from Predestination to glorification: likewise from euerlastingnes to euerlastingnes: and as before the worlde was made a kingdome was prepared for vs with the Father: so after the worlde is ended, wee shall possesse it euerlastingly with y^e Father. But those orders haue bene ordayned to beholde higher misteries, of which orders, & misteries I will speake so much in theyr places, or els I will take so much out of them in my interpretati-
on as I may, and as I thinke shall tend
to the opening of the holy
Scripture.

THE

THE APOCALIPS OF
IOHN the Diuine.

His Booke of the *Apocalyps* oughte not to seeme to be of any other IOHN then of the Apostle, because in the title IOHN is called *Theologus*, that is a Diuine, or one that speaketh of GOD. For in DIONISIVS ARE-OPAGITA vve see that PETER, JAMES, IOHN, BARTHOLOMEW, GEROTHEVS, & the like are termed Diuines, vwho had deepe knowledge of Diuine or Heauenly thinges. Wherefore PAVLE also sayd that he spake vwith Wisedome amonge the perfect: and IGNATIUS in his first Epistle sayth that hee is able also to reason of the Cœlestiall powers, of the Thrones, Dominations and others: and vvhich more is, of the Tribunall Seate of the diuine Maiesty. Whether IOHN nowe called himselfe a Diuine, or whether others called him so, because certayn thinges are containyd in this booke vvhich belong to the highest diuinity. We may seeme to affirm by reason of the word *Theologus* that this is not the Booke of IOHN the Apostle, and Euangelist. Yea the rather also for that which I haue spoken: and because it is sayd immediatly; Who bare recorde of the vvorde of GOD, and of the Testimony of IESVS CHRIST: this Booke seemeth plainly to be IOHNS, which the auncient Fathers also doe testifie.

THE ARGVMENT VP-
on the first Chapter.

The Apocalyps or reuelation is shewed to be Gods worde that thereby the holy Church may know the thinges that are to come. The salutation is set before: Chrysse the Sonne of God is described, who comming in fleshe hath by his bloude reconciled vs to the Father, to come to Judge the worlde, where he shall appeare to be
God.

God, and in one billion the Church is set out to haue ben made, formed & fostered in him at all seasons, euen as also all thinges haue bene created in him, and carrieth the compasse of y^e heauens, which wee beholde. Therefore hee will come to bee a Iudge of the quicke & the deade, in whom all Churches haue bene builded and gouerned from the beginning, & from whom ministers haue bene geuen them, least by chaunce at any time the Pope may seeme to haue bene y^e true Lord of the Church.

The Reuelation of Iesus Chryst] What soeuer I haue heard of my Father, I haue made knowne to you (sayth Chryst) the vvordes, that I speake to you, I speake not of my selfe: but the Father abiding in mee doth the vvorkes: beleue mee, that I am in the Father, and the Father in mee. These things doubtlesse are meete to be vnderstoode, that wee may knowe y^e wee haue nothinge from the Father, but by the Sonne: and what soeuer wee haue by the Sonne, we haue from y^e Father. Before the worde became fleshe it was darkly signified in the olde Testament: but after that the Sonne of God being made man did dwell in vs, what soeuer is geue vs from the Father, ought wholly to be shewed to bee geuen in y^e Sonne: and what soeuer wee haue through the Sonne must be shewed to be had from the Father. Therefore the Reuelation, that is geue vs from Chryste must be shewed to be geuen vs also from the Father.

And it is called the Reuelation of Iesus Chryste, because all thinges that belong to the Father, belong to the Sonne. And it is sayd to be of Iohn, not after that wyte as is sayd to be Chrystes: But it is sayde to bee of Chryste, as of the Owner, Authour, and the Lorde: of IOHN, as of the Mynistre or seruante handlinge, and exhibitinge those thinges that are his Lordes or Maysters: the same manner must bee vnderstoode in the Prophetes. When it is sayde: The Worde of Ieremy, because it is the Worde of Chryste set out by his Seruante. Truly this title of the Booke seemeth to me to be set before, which hath not bene put in the Bookes of the aunciente Prophetes, besides the name of the Prophete, to the ende that wee might

might marke that which Chryste hath sayde: Euen vnto Iohn, the Lawe, and the Prophetes. Therefore at y^e comming of y^e Messias those thinges were to be brought to passe, that were spoken of in the Lawe and the Prophetes: and when they were brought to passe, they shoulde haue bene made open, and manifest being truly spoken of before. And because those thinges that were spoken of in the Lawe and the Prophetes, were to come to passe at all times, as it hath bene sayd in Ilay Chap. 16. *I haue declared the last thing from the beginning: and from of olde the thinges that were not done.* Therefore the Reuelation is giuen vs, wherein are contayned the thinges to come spoken of from y^e beginning: y^e when edery thing spoken of in this Booke came to passe, wee may knowe y^e they haue bene spoken of from the beginning: and that they haue so fallen out as they haue bene spoken of: and that those thinges that are contayned in Prophecy through out are so reuealed, opened, brought to lighte, & being truly foretolde are set out to be seene. The order likewise and the maner of the handling of Prophecy is more Discouered in this Booke then in other. And for these causes this Booke ought to be called the Reuelation. Therefore Chrystians ought to be carefull at all times about those thinges y^e haue hapned in the Church, and in y^e state of the Christian people, y^e they may acknowledge those thinges first in this Booke, and then in the Lawe & the Prophetes. And euen as those thinges haue bene reuealed before this, that concerned the Lords first comming: so after ward by their falling out the saythfull lawe in the state of the Sonne those thinges y^e were reuealed vnto them. And now we ought to be most heedfull when Prophecy draweth to an ende, and all thinges are brought to passe, that haue bene declared in this Booke, in the Lawe, and in the Prophetes, to come to passe in the last Age. And IOHN who wrote the Reuelation calleth vs back to the Euentures, or fallinges oute that were foretolde vs as we may perceauie in the tenth & seuententh Chapter, and in the 21. Where hee sayth; It is done; hee sheweth that those thinges are accomplished that were spoken of from the beginning, and that

and that all thinges are reuealed. I thinke it meete to keepe still the worde Apocalyps, as wee doe also keepe the name of the Gospie and others. Wee oughte also to keepe the worde REVELATIO, because it expresseth the baile of Moyles, and euery coueringe remooued from our Eyes. They which eschue these wordes I shall thinke them not to speake latine, when they forsake very significant wordes, and made peculiar to Diuinity by the best authours, and by him that couered the shynning Face of Moyles with a Vaile; and that maketh vs to beholde him after his Face is reuealed, or vncouered.

To shew to his Seruants things that must shortly be done

First I thinke that we are to hold this generally: as God in the beginninge woulde haue himselfe to bee knowne by his Children, the true, onely, and euerlasting God in thinges that he hath made, in the things y he hath done by the holy Ghoste, and was to doe euen vntill the ende of the world, and in thinges that he hath spoken touching his Sonne by his seruants in all ages of the world: so in the ende of times, whether also in the course or procelle of times he would likewise confirme and repeate the things that hee had set oute in the beginning, that the beleeuers might be the rather assured that he is the only God that made the worlde, the Church, and the beleeuers: that hee hath spoken and wroughte all thinges at all times by his holy Spirit in his sonne Iesus Christe. And as he hath appoynted al things from the beginning, so also that he hath brought them to an ende: and that our hope concerning the saluation of vs all that haue beleued should be steadfast and assured in vs. To conclude because the Apostles were sent amonge Nations, as Christe had tolde: and that great tyrannous persecution of three hundred yeares hunge ouer the heades of all beleeuers; and afterward Antichriste was to betray the Church, & from thence forwarde miserably to molest her vntill the second coming of the Lord: to the ende that the beleeuers might know these things, and leane to the hope of rewarde that they should attaine by so great a Conflict; this Booke was geuen from God the Father, and from Iesus Christe, wherein godly folke might see

might see the proceeding of thinges, and might be warned touching the thinges to come, and therefore it is sayd: That must shortly be done. Because in this Booke the persecution began in the time of y Apostles as it is spoken of. Moreover it is sayd Shortly, by reason of other thinges that ensued, and that came to passe sooner then the Papistes thought. Wherefore Peter sheweth that they were deceaued, and bringeth all men in remembraunce that God doth not slacke his promises, as Papistes and others haue thoughte, for a day with the Lord is a thousande yeares, and a thousande yeares as a day. Paule speakinge of the Lordes comminge, sayth, Cap. 10. Hebr. *Yet a very litle while and hee that shall come, will come.* James Cap. 5. hath writen that the Lordes comminge draweth neare: the same hath Peter signified in his 1. Epistle verse 6. & Cap. 15. verse 10. as they that write to them of their time, and to vs in their way & manner of Prophecy, that they might haue knowledge, not in the ende of y world, but before Christe came: and y we by the renewed preaching of the Gospie should immediately see, & feele the force of his iudgement. And Christ sheweth Iohn all things to come to passe, that he may say them open vnto vs, which doubtlesse albeit they bee contayned in the Prophetes, yet were not knowne by reason of the manner of the handling, and disagreeing from our Senses, & vnderstanding: and a newe worde ought to be geuen to the Church for the fyfte Age of the Worlde. For the worde of the Lord sayeth not from Generation to Generation.

And he sent, and signified by his Angle vnto his Seruaunte Iohn Before hee sayde, to shewe; here hee sayth, and he signified, that wee may knowe howe hee shewed. For although to signifie be to certifie, to aduertise, and to make one knowe of a thyng; yet Prophecy doth dyuersly allude to Wordes, and heere it is declared by certayne Signes or tokens that Christe hath shewed the thinges that ought to bee doone, as the thing it selfe doth shewe the Reuelation is sent, and deliuered by his Angle. When GOD, and his Sonne worketh and doeth, hee doeth and worketh by the holy Ghoste, and by

and by his ministry of Angels. Therefore he is sayd oftentimes to doe the thinges by Angels, which the holy Ghoste and God doth: and the holy Ghost is signified in the name of an Angle, as in the salutation, Iohn sendeth grace and peace from the seuen spirites: and Christe himselte is called an Angle, because they were both sent. And in the time of Iohn the holy Ghoste was sent to the Apostles. Therefore when by Angle the holy Ghoste also is signified, wee vnderstande that this Reuelation was deliuered to Iohn by the Father, the Sonne, and the holy Ghoste: and that there is brought Testimony of three that beare witness in Heauen of the verity of this Prophecy, that with vs also that testimony may be most assured. In Olesas we see that the Lorde is thrice repeated, and else were in Moyses and the Prophetes: that the Father, the Sonne, and the holy Ghoste might be signified: Then as three did shewe tydings, so they doe accomplishe, shewe, and signifie to Iohn & their seruants: and oftentimes in this Booke Angels are rehearsed, which shewe tydings and haue to doe from his first coming of Christe vntill the workes of his second comminge be finished. And if there be any that hath not knowne this in the Prophetes, and doth not heare vnderstand it in Iohn, let him consider the cause why Iohn Cap. 19. is sayd to haue fallen downe to the Angels feete to worship him: Who knewe that an Angle was not to be worshipped. And if it be sayd that he knewe it not, he should haue knowne it, when he was warned by the Angle. Yet after the warninge of the Angle, he fell agayne to doe worship at his Angels feete. Therefore Iohn seemed the second time, (when he is sayd to doe worship at the Angels feete, who shewed him that he sawe) that he would haue worshipped an other besides the Angle (as Abraham did, who sawe three, and worshipped but one) to wete the holy Ghoste, whom the Angle Cap. 19. called the Testimony of Iesus Christe, and this Testimony he sayth is the Spirite of Prophecy: where it appeareth also that the holy Ghoste doth lykewyse procede from the Sonne, and doth shewe in the Prophetes the thinges to come, whych 2. thinges are euident vnto vs by Peter, also Cap. 1. Epistel. 1. who

who sayth: that forewarning Spirite of Christe which was in them. Therefore for these causes the Testimony of the Spirite seemeth here to bee acknowledged in the Angell, and the Angell in whom is the Testimony of the holy Ghoste. And to the ende wee might knowe this heere, those thinges are set in the ende of the Booke that we haue read concerning worshipinge, where the Testimony of the Spirite is declared to bee acknowledged with the Testimony of the Father, and the Sonne: and also the Angell doth ioyne hereto three Witnesses of the Creatures, himselte, and IOHN, and those that keepe the wordes of this Booke, and whych beare the same Witnessse of Iesus.

¶ Iohn bare Recorde of the worde of GOD, & of the testimony of Iesus Christe, and of all thinges that hee sawe.

These wordes seeme to haue a double meaninge to vnderstande them thus: Christe hath signified when he sente to his Seruaunt IOHN: whych IOHN did as hee was commaunded. Wee hath witnessed that those are GODS Wordes that hee hath wrytten in this Booke, sente to him from Iesus Christe by the Angell. And because all thynges were shewed him by certayne Visions, hee wrote, or witnessed all the thinges hee sawe. Wee may thus vnderstande them also: Wee whych wrote the Gospell, and bare Recorde of the word of GOD, became Fleshe, and of those thinges that Christe did and spake, and all thynges which hee sawe; is the man that had Visions of the Churches of Asia, that were at that time, and of others to come. The lyke manner of speakinge hath Iohn in the ende of his Gospell, where hee sayth: This is that Disciple which beareth witness of those thinges, and hath wrytten this, and wee knowe that it is his true Testimony. So in the firste and thirde Epistle hee termeth himselte a witnessse, and sayth that hee witnessed the thynges hee wryeth. Therefore IOHN witnesseth that hee hath receaued this Reuelation of the Angell, who receaued it from Christe,

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and Christe

and Christe from the Father: and he sayth, that the Father, & Sonne, and the holy Ghoste gaue this Booke to the Church, wherein are containned those thinges which be lawe appertayninge both to those thinges that were in his time, and to other thinges that were to followe afterwarde in the Churches, euen till the renewed Church: Wee seemeth these wordes doe signifie, which I haue seene in an olde Greeke copy: *Es que sanit, & quæ oportet fieri posthec*, that is, which are, and which must come to passe hereafter. Whether now these be þ wordes of Iohn, or put by some man in the margent for an exposition, they seeme to expounde *quæcumq; vidit*, all that hee sawe: to weete touchinge the seuen Churches of Asia as they were at that time: and touchinge those things that were to be afterwarde, vntill the creation of a newe Heauen and a newe Earth.

Happy is hee that readeth, and happy are they that heare the worde of this Prophecy, and keepe those things which are written therein, for the time is at hand. It is sayd in the first Psalme what this worde happy or blessed doth signifie: let those thinges bee appli'd to this place, that are there spoken. I thinke that this is the meaning of those wordes; that Iohn pronounceth them happy that haue read, or hearde, and kept the thinges that are written in this Booke. Likewise this: That they shall bee blessed, that generally haue read the Prophecy both in this Booke, in the Prophetes, and in the whole Scripture: and haue hearde it and kept the thinges that are written therein: But it is sayd, that haue read, and afterward, that haue heard and kept, that an Interpreter may bee marked in him that hath read: because, as Dauid sayth, Prophecy wanteth an Interpreter: and in those which haue heard, belecuing interpretation, and obseruing those thinges that are commaunded in Prophecy. Therefore a third interpretation seemeth plainly to be acknowledged þ in this word *ἀναγινώσκων*, wee vnderstand not only him þ readeth, but also him that in þ falling out of thinges acknowledgeth the thinges that are written in the Prophe y, or him that hath acknowledged in this Booke

Booke the thinges that haue bene registered in the whole Prophecy: and blessed are they that haue heard this reuealed, and interpreted, and haue kept the thinges that are written therein and haue not onely heard it: When this shall be accomplished then a blessed life shall be establisshed in Gods kingdome vpon þ Earth, but to be most blessed and happy in Heauen. Therefore Iohn interpreteth out both for the greatnes of the thinge, and because wee proceede and tryue to goe to the Sabbath, to the kingdome of God and Iesus Christe, in whom wee shall bee Priestes, and Kinges not onely in hope, but also in acte, and in very deede, that he allureth all men to that blessed life: and because wee strue to goe to that blessed state, to the which the Father strue to goe, that read the Lawe deliuered by Moyses, and the worde of God deliuered by the Prophetes: & haue considered and acknowledged the promisses that they haue read in the Letters: and haue performed those thinges that hath bene spoken to them in the worde of Prophecy. And the thinges that they haue acknowledged, godly Christians haue likewise hearde in the worde of the Gospile, and haue performed the thinges that are set forth aucte to be performed in the kingdome of Christe, for in the Kingdome of Christe they that haue read and acknowledged the Fathers, they will reade and acknowledge all that shall be a parte of Gods kingdome, they will heare the thinges that God hath tolde them in the Lawe, in the Gospile, and the Prophetes, and shall performe the Reuelations and commaundementes that they haue knowne and heard, this seemeth to bee the interpretation of Prophecy, as is the talke of Iohn. Euen as Dauid pronounceth him blessed that goeth not with the vngodly, nor standeth in the way of sinners, nor sitteth in the seate of the scornfull: so Iohn doth reckon him amonge þ happy, that heareth, readeth, & performeth the wordes of Prophecy, in þ which Prophecy, is both þ Law, and the Gospile, that those thinges which þ man by Dauid sayd to be blessed hath read, may be all one in the Law whereunto he hath geuen himselfe: that those thinges which he hath heard may be euen all one with the Lawe, wherein the contemplation & meditation thereof is exercised: and þ those thinges

which hee hath perfourmed, may bee all one with the fruites which thereby hee receaueth in the marking of Gods worde. There is put to: For the time is at hand. To the ende truly that somuch the rather all folke should earnestly bende themselves to consider, and reade these things of Prophecy: to consider, heare, and performe the things y^e are declared therein. For those things are therein declared, that Moyses, and the Prophets haue wyrtten of the kingdome of Israell to be restored through Chryste, and of the blessed lyfe to be geuen to all the beleeuers, for y^e time is at hand for them to enter into fight against Tyrannesse, that they may possesse their Kingdomes: at the first not with howes, and hostes of Wojemen, but with martirpome: and when Antichriste, shall enter, there shall be a fight with him through martirpome, until that great aduersary be ouercome by Gods word, & by the Iron Rod together with all such as are enemies to the fapth of y^e Golsple, and all y^e godly haue the victory, a blessed state, & happy life: & here may be vnderstoode the things y^e were spoken in y^e worde Shortly. *John to the seven Churches which are in Asia: Grace bee to you and peace*. It seemeth inconsistent, seeing y^e there were so many Churches in Syria, and all Asia, there should be others besides, or were also in Europe, & Africa, that he wrote only to those seuen in lesser Asia. Wherefore we must thinke y^e there resteth a mystery in those seuen Churches: that by them, or vnder them all Churches besides may be vnderstoode that were to be at all times, this hath John done after the manner of Prophecy. For the Prophets take some place, some deede, or some person to shewe in them certayne thinges to come of certayne persons, in certayne places. But John, as I thinke, tooke those seuen Churches, which are in the L^lmittes of Asia the lesse, neare Europe, or at the L^lmittes of Europe, to signifye the Churches to come, & the worshipping of Ch^rist, which was to bee remooued into Europe, and at length to occupy all those backe places that lye to the Ocean sea, or to the Weast. For God hath brought his worke in the Churches through all partes of the worlde, from the East to the Weast. Herein the Prophets often times doe say that the light cometh to vs from the

from the East. Wherefore when John sendeth Grace & peace to the seuen Churches which are in Asia, I vnderstand that he sendeth also to all y^e Churches that were to come euery where until the ende of the worlde: by reason of y^e number of y^e number of 7, whereof I will speake afterward. But touching y^e Grace and peace, which is sent to the beleeuers, it is sayd in Paule: *From him, which is, and which was, and which is to come.*

Because we here enter into darke and difficult thinges and full of Mysteries, to the ende that these words may haue some light, those thinges seeme to mee meete to bee considered, that are here spoken with vncustomed wordes and figures, howe other wayes they are wonte to be vttered and spoken by the Apostles: to meete what is the cause why Iohn vseth certayne assigned termes rather then proper names, by the which God the Father, the Sonne, and the holy Ghoste, the Church, and y^e thinges that belonge to them were wont to be called: these I say, wee shall consider when wee goe about to interpret what euery one of those thinges may signifie that are shewed vnto Iohn to shewe & declare vs some what. And first no man doubtlesse, as I thinke ought to doubt, but that which hath bene spoken by others: Grace be to you, and peace from God the Father, and from our Lord Iesus Ch^rist, it is here sayd from him which is, & which was, & which is to come: and from Iesus Ch^riste a faithfull Witnesse: And therefore it was added: and from the 7. Spirites I will speake hereafter. The thinges y^e are here after wards spoken of Ch^rist vnto y^e saying: I am a, & are commonly vttered by the Apostles in y^e same words. But the thinges y^e are consequently spoken in all the Chapter, that Ch^rist is a, & a: the beginning & the ende: the first & the last: y^e he walketh betwene the 7. Candlesticks: that hee is so decked out & the like: other wayes hee is called y^e life, y^e worde of life, y^e light of the worlde: the corner stone making both one: who hath made satisfaction for sinnes past & to come: the Lambe slayne from y^e beginning of y^e worlde: the seede in y^e which all beleeuers do obtayne saluations: Iesus Ch^rist in who all beleeuers are sanctified, iustified, and filled with all heauenly blessing: who is y^e image of y^e inuisible God, y^e first begotten to all creatures: and other

*Cap. 2. & 3.

Peter.
Iudas.
Iohn.

*Cap. 4. 11. 22.

and other things which Paule & others in their Epistles haue witten of Christ & his Church. Those things are mystically set out which the Apostles haue declared touching the wel framed Church, which oughte to bee in her, and which they haue thought meete to bee remooued from her. In the 6. Cap. vnto the 12. by certayne tokens Iohn sheweth those things, which & other Apostles haue witten of the times to come: as Paule, of Antechriste the man of sinne, & of others reuoltinge from the fayth, and fighting against the faythfull, as Peter, & Iudas of & same things. That which Iohn setteth out * in figures, and Images, are otherwayes handled by the Apostles, & by Paule touching the spiritual kingdome of God, and & holy Church. And after a sorte they are shewed by them to come, I thinke it not meete to speake many words in this matter, but onely to shewe the simpler sorte, that those things & Iohn here entreateth of are declared in other words by & Apostles: although in this place & order & procelle of matters is declared, and many things be made clearer, many things bring a more fruitfull learning of heauenly matters, & do more appertain vnto vs & Father, the Son, & the holy Ghost, & their workes in & Church, where the true, and proper interpretation is brought: the which if I bring not perfectly, yet I knowe that after a sorte I come somewhat neare it: and & the things which I vnderstand are meete to be set abroad for others to beholde, who after vs shall bring the perfect & sound interpretation, after & the Church shall be restored, and shall bring the worlde within her compasse. But now let vs see, why in this place it is sayd from God.

From him which is, and which was, and which is to come.

Forasmuch as the greatnesse of God is such, as it cannot be perceived by man: God in the Creation of the Worlde, and in those things which hee did from the beginning of the worlde vnto the ende, would haue vs knowe him to be the Almighty God. Therefore the Prophetes doe so often repeate, that God is hee that made Heauen & Earth: and that God is hee that doth all things in all folke, and wythoute whom was made nothinge, that was made, nothinge is made withoute him: neyther is there any Creation in the City which the Lorde

the Lorde causeth not. And these thynges were shewed in the beginning, and all the Prophetes behelde the fyrste Chapter of Genesis. Wherein all thynges are shewed to haue bene created by God: and that all thynges that were to come in the Worlde, were appoynted by God. Euen from the beginning: yea that more is that they were euen then so made by God, as they were then spoken by God. But to the ende that Iohn may shew the same, hee sayth; from him, which is, and which was, and which is to come. By him which is, he sheweth God by signes, and setteth him before our eyes, & at what time soeuer man shall he may know that he it is that maketh all things, & bringeth all things to passe. Forasmuch as he it is, through whom all thynges are, and that all things haue theyr being. And because it is added: *And which was,* Wee are warned that, that God which nowe maketh all thynges: and bringeth all things to passe is the selfe same that created all thynges from the beginning, and the worlde it selfe, and hath accomplished all thynges that euer were. And when moreouer it is added: *And which is to come,* who createth created, accomplisheth, and accomplished all things, to create and accomplisheth all things afterwarde vnto the ende of the worlde: and in these wordes are signified also three states of the Worlde: the state of the Father which was before vs, the state of the Sonne which is now, and the state of the holy Ghost. wherinto we now enter, or into whose state & way is now prepared. And therefore it is sayde; *And which is to come:* to weete, to take vs into his spirituall kingdome. Likewise by him which is, God is signified vnto vs, who truly is alone: as it is in Exodus. cap. 3. and in whome are all, whatsoever they be: & & whole worlde also. By hi which was, is signified gods euerlastingnes before the worlde was made: by him which is to come, gods euerlastynesse also after & worlde was made: & it is said, which is to come, to weete to take vs into euerlasting life. Which is, is first set downe, and which was, after: For man doth first reason of God by those things, and through those thynges, that are present with him; and afterwarde by thynges

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past and to come, and that at what time soeuer man shalbe, as I sayd. For God hath geuen his Word at all times, and hath in men accomplished his worke whereby they might know him: especially when he hath made a new word, and a new worke in his people. For in them the word of God and the worke of god, and his mercy fayleth not from generation to generation. But chiefly in the euent of things spoken of before, when G D byngeth to passe those things that he spake of longe before, he is knowne euer to haue ben, and euer to be. And that there are three states, as wee sayd, of the Father, of the Sonne, and of the holy ghost: it is spokē of in the beginning of Genesis, & elsewhere oftentimes: and the Abbot Ioachim, and others haue allowed them by the worke of the Father, by the worke of the Sonne, and by the worke of the holy Ghost: and it will not bee longe before it appeare. And if according to the order of the States, Which is: be attributed to the Sonne, that he may be which is: & in him which is, all things are that are made, and the whole world too: and all things which are made therein. Therefore the Sonne shall enter into that whole, which before was appoynted to the Father: and of him it shall also be sayd, which is, and which was, and which is to come. Whereof it came to passe, the Christ sayd beneath: I am .α. and .β. the beginning and the ende, and Iohn doth attribute vnto him, to be him which is, & which was, and which is to come Almighty. And that all things are in Christ that are made, and the whole world too, the first vision shall shew vs. Therefore by reason of the three states of the Word we see that the first Interpretation was meete and necessary to bee receiued, both because Christ is the image of the Father, and in him all things were made: & beareth all things by the word of his power, as we shall see in the vision. The second Interpretation also shall seeme meete and necessary to bee receiued: and hereupon Deuines may reaso, how the father is in the soone, & the son in the father: how the father hath deliuered all things to the son, & many such like. But leauing this to the I will go forward with the historicall interpretation. But first we must here consider, what was the cause, and what profit ariseth thereby that Iohn hath described God

*The father being one, of whence proceeded one a third being but one, is not vwithstandyng one.

vnto

vnto, in those assigned termes. First the maiesty of G D is seene, and he knowne which is not seene with mortall Eyes. Moreover these wordes of the Father, of the Sonne, and of the holy Ghost are vttered agaynst Tyraunts, and Antichrist, & also all Idolaters are reprobued which worship creatures, false Gods, men quicke and deade. Therefore the Prophecy cryeth out: He that made not heauen and earth is not God, therefore not to be worshiped. He that telleth not things to come from the beginning, is not God, therefore not to be worshiped. He alone which is, and which was, and which is to come: created all things, brought all things to passe, and tolde all things: Therefore he alone is God, therefore he alone is to be worshiped. And hereof it cometh to passe that it is not thus sayd: Which is, which was, which is to come. But adde thereto the coniunctio and, and say: whych is, & which was, & which is to come: the which is, which was, & which is to come: may be vnderstode to be all one, which doubtles can be sayd of no Creature. For Angels sometime were not. So likewise men, therefore they are not Gods: therefore not to be worshiped. Therefore it is sayde of God the father and the Sonne. Thou euer arte all one, and thy peares fayle not. With all these things the Prophetes do ouerlay the vngodly. Therefore it is sayd in Ilay. cap. 44. I am the first, and I am the last, and besides me there is no God. Likewise before me there was nothing fourmed by any other God, neither shal there be after mee. Against the inuocation of saintes it is sayd also in Isa. cap. 63. Thy name is for ever. Therefore as these things are alleaged against all the vngodly: So especially against Antichrist the Pope saith Iohn, by God, and the sonne of God: which is, which was, and whych is to come.

And from the seuen spirits which are before his throne.

Euen as in the place of G D the Father it hath bene sayde: From hym whych is, whych was, and whych is to come: So heere in the place of the holy Ghost it is sayde, and from the seuen Sprytes whych are before his throne. God worketh all thynges in all Men by his holy Spryte, and all his workes stande euer in his sight. For God would haue his euerlastyng deuine essence to bee expessed in those Wordes.

f 2.

Whych

which is, and which was, and which is to come: and that he is the very being, which euer hath ben, which neuer shall cease to bee, and neuer shall bee chaunged: that he is the beinge of all thynges: because what things soeuer are in heauen, & in earth are of him, and through him; and in him, haue ben and shal bee, as also the things that he created frō the beginning. But God made it most manifest in his Church in the states of the world, when in the first he was a creating his people vnder ꝑ promise and the Law; when in the second he is now a framing, and fourming his children by his Gospell: when in the thyrde hee is to come, perfourming his promises in open Prophecy, and bringing the same Children to perfection after the imitation of Chryst. God would also shew his workes and his greate power in these words: *And from the seuen Spyrtes whych are in his presence,* All his workes in this world are shewed by the very reuolution of tymes, which times continue in ꝑ reuolution of the number of seuen, and of seuen daies: which daies come into the seuen ages of the world, when there is had access from the straightnes of the earthly world, to the widenesse of the celestials: whose lyghts wee see, in the which the seuen Rulers doe not onely deuide the greater, but also the lesser times: and from those seuen celestiall guides of times we climbe vp to the Supercelestiall, and at length to the throne of God. Where two things are here considered, the eternitie of our great God which is withoute time, & giueth time, and diuisions of times in all things that are beneath. Likewise the fountain of Gods vertues which he poureth forth vpon all thinges that hee hath created: and by the which all thinges are made and effected in things Supercelestiall, Coelestiall, and Terrestriall: & moreover in the Church. It is not my part now diligently to treat of Gods cuerlastingnesse, and to shew it by the number of the seuen, how the time passing and reuoluing doth stedfastly abide vpon the seuen number of dayes: and rather in the Coelestiall, where time retourneth from age to age: that if thou stil climbe higher, thou mayst come to eternitie, where time is not; but all things are eternal without time: which bestow, & separate seasons in things beneath. It is not my part likewise to prosecute the

the deuine vertues that God doth poure out vpon Angels, vpon the heauens, vpon men, vpon all things below: the gistes, the strength, and the manifold and seuerall workings, all beyng shewed by a certaine great meane in the seuen number of Angels. Wherefore refrayning from higher matters, I wil abide in the office that is giuen me in renuing ouer the holy history, generally to expound the seuen workes of God, of the seuen ages of the world in his Church: in which ages doubles God with his Spirite created, betrothed, and ioyned the Church to him: he created her in the faith of Abraham, nourished her in the Law, decked her in Prophecy, betrothed her in the Gospell, confirmed the faith in the reuelation, and nourished it by hope that he wyl pet come through new Prophets: and to finish the Mariage he came at length, and ioyned her vnto him in open Prophecy. In these words I haue expounded the seuen Ages of the world. Let him that list many wayes expound the other wise, in the which God hath wrought by his holy spirite in the order of seuen whatsoeuer is contained in the holy Scriptures. Esdras, Ecclesiasticus, the twelue sonnes of Iacob, and ꝑ Prophets, do diuersly signifie those ages: and the Iewes had hadde them marked in seuen, and in their thre Sephirot. Wherefore as God hath shewed himselfe by the thre states of the world in his Worde, that it was hee whych appoynted the first state of the Lawe, the seconde of the Gospell, the thyrde of dysclosed prophecy. So in those seuen ages that through his holy spirite hee hath shewed himselfe to haue wrought all things in Abraham, and consequently in his seede: in the established state of his people after the Lawe was giuen, and so forthward in all ꝑ People of Israell. Whether to Iudges, or Kinges, Captaines, and rulers amonge them: in the same people brought into bondage shewing and promising them by the Prophets hope of perfecte liberty, and giueing them tokens of perfourming his promises in all them that beleue the word of Chryst, and the preaching of the Gospell: in all them that abide in the same faith, whyle many forsake Chryst and go to the Pope; in all them that haue heard of Chrysts comming, to deliuer the Church from ꝑ Papacye; & from Antechrist: and to renew her in all them ꝑ haue

*The know-
ledge of the
law, of the gos-
pel, of Prophe-
cy.

receiued the word of the Gospell, which now the second tyme Chryst hath preached in hys members, and haue forsaken Papistry: and which haue fought manfully with the word & wyth weapons, and stil fight agaynst the state of Antichryst. In these seuen ages **G D D** hath wrought all in all, and hath not onely wrought: but also from the beginning hath so appointed to do all things, and told all these thinges: and at ech time and Age he hath signified them in the Church by his ministers, and in the end whatsoeuer hee appoynted from the beginning: at length he brought to passe, and finished: which is declared when it is sayd. *VVhych are before his throne*. And though it bee harde to speake of the Throne of **G D D**, yet because the wisdom of **G D D** is greates, and his power appeared in the Church, wee will seeke his throne in the Church. And when it is sayde, That Heauen is his seate, and the earth his Foote-stoole: and in *Isay. cap. 6*. The Lord sate vpon a high throne, and the skirtes of his garment filled the temple: mee thinketh wee may say, that the Throne of God is the Church from Abraham or from Adam, vnto the ende of the World. For the heauen is called Gods seate, and vnder the word Heauen is also vnderstoode the Church. Therefore the Church shall also bee the Throne, the place of estate, and the seate of God. * The seuen Sprytes are now before his Throne. For as I haue sayde all the workes of God of all times to come, & past are before him in his church, as present: which he will do, as the things which he hath done: which he hath done, as the things which he now doth: that which he sayd was to come, was the same that was done. Neither is there any power that can do any thinge otherwise then he hath spoken. And that the matter may be more apparaunt I haue said that vnder the word heauen the Church is vnderstoode, which from the beginning of the scripture, to the end shalbe manifest to any man; But because as it is sayde in the beginning of Genesis, to the creation of the world, the creation of the church is likened: and of all actions and Workes, which God therein was to bring to passe in al ages of the worlde. Therefore *cap. 4. of Isay*, the workes which god brought to passe are said to be created, & as the heauen turneth: & denieth tyme.

* 7. Sprites.

times in the number of seuen, as there are in heauen seuen rulers: So the church hath run out through seuen seasons derpyed or brought from the seuen fold worke of the spirit of God to her perfection. And that cometh to passe that we may know God the creator of heauen & earth, in the worke of the spirit of god in the Church, which thing so often the holy scriptures do earnestly perswade, both because he which created the church, created heauen, & earth, he which created heauen & earth hath wrought all things in al ages of the world: he which deuised the heauen by seuen rulers, & time by the number of seuen, hath also deuised the church in the seuen workes. The spirit of God, & in the seuen Ages of the world, & wheras the spirit is shewed in the first chapter of Gene. the same is now here shewed by Iohn who closeth vp all the holy scripture. Therefore as *cap. 1. Gen.* al things are set out to be don in the seuen ages of the world: So now are confirmed to be finished, & the beginning & the end is al one with God, & al things as I haue said, are w him present, & before him: as wel the things which are to come, and which were earst don, as the things that are don. And because I haue said that the creation of the church Chrysts spouse is likened to the creation of heauen & earth, which might & power of God, & his workes, and actes we see perfect in the holy scriptures in the churches of the seuen ages of the world, we ought to know the same & the same things in the creation of the heauen and earth: in mainteining ruling, & gouerning them, and that whatsoeuer in them is done and perfected, is done and perfected by the holy Ghost: and that all creatures are before him, and nothinge is hydden from his Eyes, that it may not bee knowne: for hee it is that numbryeth al the stars, and calleth eueryone by his name: that no man, nothing vpon the earth, no thought can be hidden from him. Here vpon the Deuines shal climbe vp to the frame of Heauen: & to the order thereof: they shal mount also to the state of Angels and shal see many things besides them that I haue spoken, & shalbe able to reason of many things, they shal also ascende vp to that everlasting Maiestye of the Father, where they may beholde the fountayne of all thynges. I may not handle those things, but only to note the thinges that concerne the Church: that

* The persecu-
rance of the
truth.

that all people may knowe in holy history by those things that are seene created by God. Which by him are brought to passe in all ages of the worlde, that hee alone is the true God, & Iesus Christe our onely true Lorde and Maister, who by his holy spirite hath made and brought all thinges to passe in Heauen, in Earth, in þ Church, and euery thinge in enery of these: and that there is no other God, nor hath bene, nor is to come. And that is the reason why Iohn sayd, not from the holy spirit, but from the seuen spirits: to the ende that besides that power of the holy Ghost working all in all, and in euery one of þ ages of the worlde. Iohn may earnestly aduise, that the Lawe and doctrine was to haue bene acknowledged in þ spirite of God, and not in the proper motion of the Pope, and wilfull desire of tyrantes: that sanctification, righteousness, and remission of sinnes is to be asked for in God the Father and Iesus Christ: that þ truth in all controuersies is to be sought for, not in their ignorance, but in the worde, which God hath spoken by his Spirite in his seruantes, this euerlasting Spirite that shineth in the words of the Father, and in all the holy scriptures was signified in the Pillar of fire, whereof it sayd in Exodus, and the thinges that are there spoken may be applied to this place. Wherefore wee ought to knowe neither Antichriste, nor any other God vpon earth, that can doe whatsoeuer he will: as Pope Pius quintus boasteth of him selfe. But hee is God, vvhich is, and vvhich vvas, and vvhich is to come: and which in the seuen ages of the Worlde hath alwayes, and at lengthe brought all thinges to passe, as he appoynted he would do from the beginning. Hereupon those thinges are to be considered: The Pope is either Christes Vicar, or Antichriste: and wee must necessarily conclude that he is one of these: *If the Pope and Papistrie continue, no doubt the Pope is Christes Vicar: but if hee be expelled, hee is Antichriste. And if his state may be sayde to be chaunged, as it often came to passe in þ high Priest of the Iewes, who therefore was not sayd to be agaynst God; and that there may be a chaunge of the state in the Church that the Pope may not be Antichriste. I aunswere: If there bee a chaunge in the Church, that it shalbe agaynst the Popes will, and agaynst

*How to find
Antechryst.

and agaynst his endeuour. Therefore he shall not be G D D: Moreover if a chaunge shalbe, it shall not be into the lyke, but into an other, and the contrary: If he be expelled with that punishment that the Synagoge and Ierusalem did feelee, hee shall then be conuincied not to be Christes Vicar but Antichrist: who is not; which is, and which was, and which is to come. Hee hath not done whatsoeuer he would, and whatsoeuer he boasteth þ he is able to doe: that when his will shalbe let, and his purpose broken, he shalbe found an Enemy to God and Iesus Christ. But the salutation is set downe from the holy Ghost, because in the first state God the father of all was onely knowne, & the sonne was onely promised; and when the son came, then saluation was sent from the Father, and the sonne promised the holy Ghost. And although he came vpon the Apostles, and in them and others, as also from the beginning he hath wrought in all beleuers. Yet his solempne comming was not yet in the worlde with all beleuers. But because Iohn wrote the thinges that concerned the solempne comming of the holy Ghost, & the thinges which he wrote were to bee opened onely in the comminge of his Church: I therefore thincke that he sent Grace, and Peace from God and from the holy Ghost, and from Iesus Christ, and afterward we must seeme to do the like, to whom the Solempne comming of the holy Ghost is manifest: who as Christ was promised before he was borne of the Virgin Mary: So he alwayes hath wrought from the beginning all the Workes of G D D in all beleuers, and whych oughte to knowe that hee was one with the Father and the Sonne, that saluation is also now to be sente by him. And for the holy Spirit he hath set downe seuen Spirites, to the ende that all thinges may heede-fully bee marked whych were spoken of before, and shall bee spoken of in the whole Booke concerning the number of seuen, wherein the Worke and Power of G D D may bee knowne in all the thynges that were spoken of. As in all the Worke of the Gospell Paule doth acknowledge the Power of God in those which beleue, and are saued.

And from Iesus Christ, which is a faythfull Witnes.

G.

In.

In this place the holy ghost is set before þ son, because I think the holy ghost comprehendeth the whole course of times, and ages, as we see in cap. 1. Gen. and oftentimes elsewhere, & þ holy ghost seemeth to be entred into the second state of the son after the ascension of Iesus Chryst into heauen: that he ought also to be allowed as God: & because in the second coming, chryst seemeth againe to be humbled, that he is crucified again in his members: and his passion esteemes begun before there bee a reuelation of his rayning in his members, that he may bee the conquerour of Antichryst, & of wicked kings of the earth: which things Iohn here repeateth, and sheweth before he cometh to the declaration of his visions, as though also. Wee perceiue the cause why he hath put the sonne in the thyrde place, and setteth him out first in his second coming, as he which suffered in his body before he suffereth in his members: & which afterward ariseth in them, & speaketh aloud, I am α. & ω. This I thinke to be the very cause why in the third place the salutation was sent from the son, they which haue a respecte to the common order of men would say perhaps that the son is put in the thyrde place, because there followeth of him a long narration, and of his Church, þ the discourse is continued from that which is set out touching him, & is afterwarde declared. And that Iesus Chryst is the son of God, al they that abide in God do. confesse as Iohn saith: that also Iesus is Chryst, no man will denye. but Antichryst, and the wicked. And touching Iesus Chryst þ Son of GOD I am not in this place to speake more then Apostles haue sayd, who haue instructed all to the faithfull. It followeth that we consider his assigned termes, in the which with þ faithfull there is no difficulty. For they know that Chryst is þ way, the truth, and the life: & that he hath opened vnto vs al thinges which he hath heard of his father: and that the Gospell beareth witness of the Father, & maketh full in him all the holy Scripture. For cap. 1. he is said to be the Lambe, which openeth the doore, & lewseth the scales thereof: they knew also that he rose from the dead, that he might raise vs from the dead, & bring vs to everlasting life. They knew that he was Chryst the Messiah and the

& the king of kings, the truth of which thing Chryst examineth by these times, when he saith to the Iewes: Hereafter you shall see þ son of man coming in the cloudes of heauen, w^he he shal iudge the world, & alone shalbe accompted a king of kings, & a Monarch in þ whole world. They knew also þ he loued vs, because he died for vs, & washed our sinnes with his blood. And if there be any þ know not how he hath made vs kings & priestes to God & his father, as Peter hath signified, they shal know it in the third state: & perceiue it by experience & the thing it self. The faithfull likewise beleue that he wil come: yea they wil perceiue þ he is already come & hath begun the worke of his second coming. For as the Apostles before þ resurrection of chryst knew not what should come to pass, When hee preached & suffered: but after þ coming of the holy ghost they knew. Likewise now it cometh to passe, al men see the worke of preaching, & troubles of war but few know þ Chryst now preacheth & fighteth: which they shal know hereafter: & every eye shal see þ chryst is again crucified in his members: & al tribes of þ earth will accuse themselves, & be berey, when they know it to bee come to passe euery where that they make Chryst again to suffer in his members. All men shal vnderstand this. But it is not sufficient so to vnderstand, but they ought to know that those assigned termes are so appointed to Chryst, that they being taken a way are also vnderstoode by Antichryst: who is a false witness. He witnesseth þ he is God & sitteth in Gods chaire, & is conuincet to be false in Ezech. cap. 28. He saith þ he is the highest Priest, & the Ez: chiel. 27. greatest Bishop: But in the second counsel of Trent his Bishops knew him to be Antichryst he saith þ he hath the keyes of the kingdome of heauen, þ hath þ key of the bottomles pitte: he saith that he hath a key, and interpretation of the holy scripture & that he speaketh the gospell: & denieth him that hath remedied vs. Many things may be said þ are known to euery of þ faithfull. The Pope doth attribute to himself þ leaue & power to bring soules out of purgatory: He attributeth to himself the soueraintie ouer the Chrystian People, and power to forgiue sinnes what soeuer: hee wyl haue all both hygh and low, and whych more is the Counsel to be vnder him & his tyranny:

he aunnteth that he is not vnder the Lawes; hee turneth and wresteth Gods law to his pleasure & profit: he constraineth whō he can to sweare to him, that he may make y^e things his, which belong to God & Iesus Christ, & occupy his place: that he may turne to himselfe the glory and honour y^e is due to God alone, neither doth he beleuey^e Chryst wil thrust him out of y^e tyrampy, but y^e he wil haue it in the world for ever. Against all these things Iohn doth often repeat the assigned termes of Chryst. But because many saw, & knew the wicked actes, & errors of the Pope: Likewise many men, & the Prelats theselues saw y^e many grievous things are spokē against thē in the Apocalips, & yet y^e nothing was don vnto thē after a thousand yeres: to thrust thē frō their state; they skorned Iohn with his reuelation, & turned his words to a prouerbe. For whē they wil shew any thing y^e shall not come, nor fal out: they say y^e it is Iohns shortby. But Iohn, to whom it was shewed, answered in one word. Euen so, or truly, or certainly. As if he should say: Gainsay yee, speake yee against, & skorne yee as much as ye wil: these things must of force come to passe. Amen. & so it cometh to passe, euen as y^e Lord hath spoken, that the godly may be deliuered from Antichryst & receiue chryst to be their king, & y^e the wicked & skorners may be destroyed. Whereouer in these assigned termes y^e repetition is to be considered: neither must we say that y^e Iewes do delight in repetitions, but as much as lieth in vs we must weighe y^e mysteries in our mind. First it is said: which is a faithful witnes, y^e first begottē of y^e dead, y^e Prince of kings of y^e earth: these things are so said of Chryst, y^e they may be referred to the time y^e chryst was on earth, & to y^e thre states also. When the son of God was sene in flesh: & after ward it was said of him, that he was a faithful witnes, the first begotten of the dead, & the Prince of kings of the earth. But these thre members, or assigned termes are thus also deuided: that chryst may be called a faithful witnes, because as the creation of al things is attributed to the Father, y^e byinging of al things to effect to y^e holy ghost. So al y^e words of y^e holy scripture are attributed to y^e word of God, & the sonne of God; & so the son may be called a faithful witnes: for what soeuer he hath spoken in al the holy scriptures is truth, & they are proued

proued to be true by their euentes: which shall lie open to the world in the third state, & so these words a faithful witnes take to them the first state, & in the son of god al things are declared to be true in al the holy scriptures vntil y^e end of the third state, because he is the true Prophet promised cap. 18. Deut. as the Deut. 18 Pope is the false Prophet. And whē he is called y^e first begottē of the dead, this is referred to the second state, when Chryste being dead rose from y^e dead, & brought to passe, that all beleeuers should rise to euerlasting life in him. Although hee were alwaies accompted of the faithful. The Prince of Kyngs of the earth, yet in the third state, it shall be manifest to all men in the whole world. And whilest Iohn would by these geue y^e glory, & honour to Chryst, he after a sort repeateth the same & sheweth that those things are made cominō to vs, which belong to chryst, whē he saith: *Vnto hī that loued vs, & washed vs frō our sins in his blood, & made vs kings & priests vnto GOD his Father.* He also speaketh here of thre things, which like wise may be referred to y^e second state, & after ward in like manner to the thre states euery mēber may haue relation, that the loue wherewith the son of God loued vs, may now be understood also to be bestowed vpon Adam, (who saw the dayes of Chryst) & after ward vpon al his seede. Which loue doubtlesse was most manifest at his death, which he suffered for the sinnes past & to come. And that he washed vs frō our sins in his blood when he perfourmed it at his death, he washed also; as I said y^e sinnes past, which was signified in y^e first state by the blood of y^e beast killed in sacrifice: because without blood there may be no forgiveness. That he made also kings & priests vnto God: albeit Peter doth say y^e it was perfourmed in y^e second state, yet it was signified in y^e kings, captains, & priests of y^e first state, & y^e same did appertain to y^e faithful of the same first state: & in the thyrde state it shall be obtained without shadowes, & wout contentiō wth tyrants, & Antichryst. Wherefore by these 3. mēbers, & by y^e thre for most we se that there be fixe assigned termes geuē to chryst, which belong to fixe ages of y^e world, the seuenth assigned terme is added, when it is said: Behold he cometh with Cloudes &c. which seuen assigned termes answer the seuen workes of y^e holy ghost, & y^e states, first, y^e we may know the son of god: as Iohn

sayth in the end of his first Epistle of Christ. This is the true God and everlasting life. Furthermore that he is one with the father, & the holy ghost, then after y^e in the son those things are geuen vnto vs which belong to the father & y^e holy Ghost. Of which thing I am to speake no more. Let it be sufficient for me to touch the meaning of the history. It shalbe y^e part of diuines to open and reason of further matter, & for this Iohn seemeth to haue said that the honour and glory is to be geuen to Christ who is god, & hath perfourmed the things that are spokē. Like wise we must haue consideration of y^e which is put in y^e seuēth assigned terme. Behold he cometh &c. that it is deuised into thre members or branches, that hee is to come with cloudes: that euery eye shall see him, and they which torment him: y^e all the trybes of y^e earth shal waile before him, that is, for those things which haue hapned vnto him. What is mēt by the cloudes, I thinke y^e it is shewed vs in the beginning of the 14. chapter, where it is sayd: Behold the Lamb standing vpon y^e mount Sion & wth him a hundred & foure & forty thousand. Therefore by y^e clouds I mean preachers, as it shalbe shewed in y^e same chapter, where it is said: Like to y^e sō of mā sitting vpo a white cloud. I mean also y^e beleuers, & thē y^e fight in y^e defence of y^e gospel, as we may se in y^e 19. chapter of Ilay. Therefore whē he is said to come wth cloudes, y^e holy ghost, & christ himself to come in spirit is signified, who ag^{ain} in lette. y^e forth y^e gospel by his preachers: & wil punish y^e rebel:uers & lawncers wth an iron rod. See y^e same in Luke cap. 21. when it is sayd. And euery eye shal see. Christ is signified thereby to be come in his members. It ought els bee to be vnderstoode besides, the euent shal tel it. And when it is added. And shall wayle before him, there is declared a reuokynge to Christ, and to one God the father Almighty discovered to the whole world in Iesus Christ. That we now conclude y^e meaning of those things which I haue here spoken of Christ when Iohn maketh men attentue, and declareth that Christ is present, saying: Behold he cometh with Cloudes: those assigned termes brought against Antichrist are hereby signified, and the false opiniōs which haue bē had touching Antichrist, & haue at this time, are signified now to be taken away: when Christ shal deale with his iron rod, and his coming shalbe opened: & hee
which

which is known of many not to be God, nor takē as God, may now be knowne and taken. Therefore he shal then cry out: I am α. & ω. & we shal witnes also that he sayth truly of himself: I am α. & ω. y^e he is: which is & which was, & which is to come. I am α. & ω. the beginning & the end saith the Lord.

We are warned in these words, y^e the misteries in the former assigned termes were to be considered in y^e which Iesus ch^{rist} & himself is brought in to preach & vtter aloud of himself, as whē he came in flesh, he spake with a loud voice: I am y^e light of the world. He wil then cry in his preachers, & open the misteries y^e were w^{ritten} of him in y^e holy Scripture. But before I speake what he seemeth to me to vtter so audibly: I thinke meete to expound these thre members or branches, as wel as god will giue me leaue. Elſewhere I said y^e y^e Hebrew tongue was attributed to y^e state of circūcision, which expounded the things y^e belong to y^e father: the Greeke the things y^e concerne the son: the Latine y^e things y^e appertain to the holy spirit. Now then we not only because Iohn writeth in Greeke; but for y^e he speaketh of the sō vnder a mystery of letters, doth chiefly vse the Greeke letters, and calleth Christ α. & ω. I wil say then y^e this member α. & ω. both contain the mystery of the son, the beginning & the end of the holy ghost, which is, & which was, & which is to come almighty, of the father: notwithstanding also these are one wth another, & common among theſelues: y^e thereby we may know y^e y^e things which belong to the father, & the son, & the holy ghost are geuen vs in Christ: y^e we haue in him the father, & the holy ghost: y^e in him, we haue him, & the father, & the holy ghost: y^e he is in the father & the holy ghost in him: y^e the father, & the holy ghost is in him: & that he is very God with the father and the holy ghost. Who when he shalbe in vs, we shal haue also in him euerlasting life. And we say y^e it is the peculiar assigned terme of the son, y^e he be α. & ω. because he is y^e word of y^e father, & goeth not frō y^e father as y^e word in mā goeth not frō mā's reason. But y^e word of god, & the word of man is not all one because the one being vttered vanisheth away, vntesse it bee w^{ritten}; and the other is all one wth him, of whome hee is the Word. Likewise it containeth in it the reasons of all thynges, and whatsoever may be spoken & w^{ritten}. Likewise it is al one that any thing by gods
word.

word be told, & cōmaūded, & p̄ p̄ same fal out, & come to passe, wherfore he p̄ is α. & ω. is al one with p̄ father: doth cōtaine in him al Ideas, & foymes, al natures, & al vertues of al creatures p̄ son of god is p̄ bringer to passe of al: what things soeuer ther be, they are in p̄ son of god. The peculiar assigned terme of the holy ghost is, p̄ he be p̄ beginning, & end: which may appere by those things p̄ were spokē in p̄ seuē sp̄rits, which are before p̄ throne of god. The peculiar assigned terme of p̄ father is to be, which is, & which was, & which is to come, as it hath ben sayde before. By p̄ meanes then as the son of god is α. & ω. p̄ word of p̄ father, he draweth into him p̄ which is proper to p̄ holy ghost, p̄ he be p̄ beginning & p̄ end. For whatsoeuer is made, is begun & perfected by p̄ holy ghost: p̄ is said to be begū by p̄ father, & to be don & perfected by p̄ holy ghost. He draweth also into him p̄ which is proper to p̄ father almighty, to be, which is, & which was, & which is to come almighty. For p̄ things p̄ were created by p̄ father in p̄ thre states, are vnderstode to be cōmaūded by p̄ son. Wherefore as to create is attributed to p̄ father, & to bring p̄ worke to passe to p̄ holy ghost; So euery thing is vnderstode to be created & made perfect by p̄ word. Hee hath created, createth & wil create al creatures of al times, & p̄ p̄ father works: p̄ holy ghost accōplisheth, hath accōplished, & wil accōplish all in al, p̄ perfection & power may flourish, & worke in al things created, & made, & his realō, & foyme, & his own nature in al things created & made, & in al things working a certain force cōmeth frō p̄ son, hath come & euer shall come, as in euery thing created there is a certain thing, a certain operation, & a certain nature: & there is nothing wout a certaine substance, a certaine foyme, & a certain power; So is there one God, one foyme, one power & vertue of al things because al things are of him, & he cā be of nothing, who alone is p̄ euerlasting god, & al in al. The he which is p̄ son of god α, & ω: p̄ fourme of all creatures, doth frō p̄ beginning to the end continue to be the fourme of al things hauing fourme which haue bē, are, & shalbee. And because euery foyme which also is endued with a certayne vertue, is in a certayne thing: the sonne of God which is the Fourme of all beinge in all doth byp̄ng & carry wyth him all thyngs created.

ted: & is in all thinges a foyme, vnto the ende of the creation of thinges he bringeth and carieth with him all things and euery thing through a certayne Power, and Might, geuen him according to a certayne foyme taken of him selfe. So the Father, carrieth all thinges which he createth, being endued with a certayne foyme & vertue of his: so the holy Ghost is euer doing in al & singuler p̄ things created, & endued with a certaine foyme. As now one selfe same thing is not but of his matter, foyme, & of his owne power; so the Father, p̄ Sonne, & the holy Ghost is one selfe same God: as thou knowest those thre thingss being seuered to be in nothing; and deuident them in reason: So thou knowest p̄ father, p̄ Sonne, & the holy Ghost to be 1. God, and one God to be the Father, p̄ Sonne, and the holy Ghost. Wherefore we knowe the sonne of God to be one with the Father, & the holy Ghost, & as the Father, and p̄ holy Ghost hath alwayes bene, so is the Sonne euerlasting. As the Father hath created al, the p̄ holy ghost perfected al, so al things are formed in Christ: and chiefly all belceuers are formed p̄ sons of God in Christ, & borne anew to obtaine in him the euerlasting lyfe of God. Truly as these things are cōsidered in the whol course of times of p̄ world & are seuerally to be seene in the 3. states of p̄ world, in p̄ lawe, in p̄ Gosp̄le, & in open Prophecy: in such sort as p̄ thinges which belong to p̄ Father, may be knowne in the Law, p̄ which belong to Christ in p̄ Gosp̄le: p̄ which belongeth to the holy Ghost in open prophecy: also in such sort as when p̄ Father created p̄ beleuers in p̄ promise, & the law, he created them also vnder p̄ Gosp̄le, & open prophecy: in such sort as when Christ fashioned p̄ chyldren of God in p̄ Gosp̄le: in such sorte as he euer fashioned or formed Gods believing chyldren through p̄ euerlasting Gosp̄le, vnder p̄ promise & the lawe, likewise in open prophecy: and in such sort as when the holy Ghost in open prophecy bringeth forth p̄ fruites of p̄ spirite in p̄ created chyldren of God, hee hath also brought them forth in all vnder the lawe & the Gosp̄le. And here againe I may bring cōclussions of one God p̄ Father, p̄ Son, & the holy Ghost, and p̄ which most of all is he to be vnderstoode, & treated of Christ: p̄ in him we may know p̄ at once wee haue the Father, the Son, & the holy Ghost: and that his gyfts are geuen vs all at once in the 7. age.

I may also reason of many thinges concerning the Lawe, the Gospell, and open Prophecy: but nowe chiefly I will speake of those thinges, that the Sonne of God hath alwayes ben with his Father creating all thinges in all states: with the holy Ghost bringing all thinges to passe in all states & ages: almighty with the Father and the holy Ghost: and therefore nowe to cast out Antichriste, and to ouerthrowe the kingdome of Satan, & we may haue the goods which I haue spoken of, the Father, the Son, & the holy Ghost wth their Giftes: the knowledge which his Prophets and Apostles had: that we may liue vnder his kingdome to haue in him euerlasting life & such like thinges, which Christe (touchinge himselfe) preach'd in his restored Church by his Preachers, disclosing himselfe to bee him which is α , & ω ; the beginning & the ende: vvhich is, and which was, and vvhich is to come.

I Iohn your Brother and companion] When the Apostle, & Prophet hath declared that the thinges were signified vnto him by his Angell from Christ, which must shortly be done being deliuered by the Father vnto Iesus Christe to be disclosed to the seruants of God & Iesus Christ, in the Reuelation he was driuen of necessity to put to his name, leaste so great a Prophecy should come abroad without a certayne Author, and authority: namely amonge so many sharpe & seuerer Judges of other mens doing, which were then & afterward. When moreover after the maner of an Apostle, hee first setteth downe his salutation of a man sent from Christ, & from God his Father, and therein after the maner of an Apostle, & Embassadoure he openeth his name. Now at such time as he beginneth to tell what his Angel of Christ had shewed him, his duty was to set downe, to beare witnes of the thing which he sawe with his eyes, and heard with his Eares, aswell for other causes, as especially because he sawe that his name, and his Reuelation should come in suspicion. In his Epistles we reade not his name, but of Elder, or Embassadour: because he telleth, and speaketh which other Apostles, & their schollers did preach, & he is sufficiently knowne to haue ben his author of those Epistles: but when hee sheweth seuerally from other thinges his Prophecy of great mat-
ters, he

ters, he was after the maner of a Prophet, to set downe not his name, but also to repeate it. For I say in the beginning setteth out his name, saying: The vision which I say the sonne of Amos sawe, afterward Cap. 2. & 13. hee repeateth the same, & oftentimes afterwarde, I say the sonne of Amos. When Jeremy entred into his Prophecy he sayth: the words of Jeremy: he oft repeateth in his whole booke, the word which was spoken to Jeremy. Ezechiel also repeateth his name, & in the whole booke he repeateth which it was sayd to him, O thou sonne of man. When Oseas doth first set downe his name, he repeateth it three times, saying: the word of the Lord came to Oseas: the beginning of his speech of the Lord in Oseas: and his Lord sayd to Oseas. Which repetitions are not made without a great cause, when the Prophetes myndes are to bring forth a sure testimony: when they signifie otherwhiles Christe preaching, otherwhiles Christes mynisters that should be in his times to come. As for example: Oseas besides himselfe meaneth Christe: when it is sayd in Oseas: and his Preachers of our time: when it is repeated the third time, to Oseas. Jeremy meaneth Luther, & others struinge against the Papacy, alwayes repeating which they speake which word of God, the word of the euerlasting Gospell, and his Christ may be shewed to speake in them: the name of Jeremy is repeated; who speaketh the word which was vttered to him by the Lord: that lyke- wise those Preachers may be vnderstonde not only to speake which word of God, but which it is Christ which speaketh in the. In I say there is no so often repetition: because his beginning of his Prophecy of I say doe signifie his beginning of preaching taken from Sauonarola, which fewe afterward defended vnto Luthers time. Euery where in Ezechiel is repeated; the son of man: because nowe when warre is made, many men of base estate doe reporte the thinges which the Prophetes spake of concerning his whole troubles of his world to come. Oseas for a great cause doth thrice repeate his name in the beginning, as I there sayd: & likewise I thinke his Iohn for the same cause repeateth his name thrice in his beginning. First he putteth his name before, whē he openeth which he signifieth those thinges which must shortly be done. Which doubtles are contained in Moyles, & his Prophets: after his maner:
P 2. of pro.

of prophecy vppon the adding of his name, he sendeth Grace, & Peace, as the preaching of the Gosple did sende: in the thyrde place hee addeth his name goinge about to speake the thynges which hee sawe, and to come; and byngeth as it were the Father, the Sonne, and the holy Ghoste to witnesse, wyrteth the thynges which Moyses, which the Prophetes, which Chryste haue spoken of: wyrteth the thynges which hee receaued from Christ, which were to be canuased in the Churches, and reasoned vpon vntill the seconde coming of the Lord, which were to be disclosed by their euents or falling out in the Lords seconde coming, when Antichriste should cause afflictions, like vnto those that IOHN had when the Mystery of Iniquity was a brewing. He termeth himselfe the Brother of others, to shewe the vnyty in one Church euen from the beginninge hee addeth also that hee is theyr Partaker of Affliction, which should continue vntill the destruction of Antichriste, and that he is their partaker in the Kingdome of Chryste, which seemed to be oppressed, and yet all the world shall embrace it. For when Messias came, the kingdome promised in y^e Prophetes came, which when the Apostles knewe, they sayd to Chryste after his resurrection from the dead: Lord when wilt thou restore the kingdome of Israell? For when they had the King, they might well question with him about the restoring of the kingdome of Israell. But place was first to be geuen to Antichriste, and the seconde coming and the thirde state was to be looked for: and therefore sayth Iohn that he is partaker in the patience, and looking for Iesus Chryst. These wordes of Iohn are easie & playne, but yet in such open wordes there are wote oftentimes to lie misteries hidden. Wherefore I thinke the time will come when the communion of saynctes shalbe, that out of these wordes some mystery is to be opened, and some thyngs also which shalbe all one with those thynges which are in the olde Testament, concerning the kindredes, and names of the children of Israell. God woulde not at the firste open all thynges to all men, but onely to certayne saythfull seruauntes of his: as for the common people hee opened to them his secreete by litle and litle. For when Adam had knowne all thynges in the beginninge, hee despyled the Gyfte, and made

and made him selfe. Equall wyth Chryste: the same haue they done, and they doe which follow the example of the first Adam. Chryste came, and opened the Treasures of Mysteries, and of Gods wysedome, and knowledge, which the Disciples of the Apostles had receaued, many of them despyled the Gyfte, and made no reckeninge of Paule in respecte of them selues, & they whych desired the Soueraygnty in the Church, did not admit Iohn y^e Euangelist. Yet Paule stoutly resisted: but when Paule died, Molues entred in: Antichristes entred in dispyllage the Gyftes, and making themselves Chrystes. The Gosple was preached, and the Mynistres attained to y^e Gyfte of the knowledge of the Gosple: while times passe away, they forget what they receaued: they make those thynges their owne: they wyl not be called Mynistres but Dpuines: and euery one will be a Lord in his Church, and wyl heare neyther them which are of his Church, nor them which are of other Churches. Wherefore there aryseth a Dpuision, and Separation, so that it is no more a Church, but a Tyranny. Chryste wyth draweth his hande full of his Gyftes; they seeke to maytayne theyr Soueraygnty: and whylest euery one doth so the Seedes of great Trouble are sowne: & herein the faythlesse and the Howde shall bee punished. Thys I say, not to the ende to repproue any man, who am not able so to doe: But for the times to come: that all may take heed that they take not vppon them that which belongeth to Chryste and the Church, being warned by the Punishment whych they and the Papacie doe suffer: That euery one may shewe hymselfe the Mynister of Chryste, and not Chryste hym selfe. And to returne to my purpose, if I haue ouerslypped any thyng in these wordes of IOHN, and in other: The tymes to come shall make by that whych lacketh, and shall open other thynges besides.

I was in the Ile of Pathmos for the worde of God, & for the witnesing of Iesus Chryste.

Wee whych called hym selfe a Brother in Trouble, and Patience, sayth that hee was in the Ile of Pathmos for the Worde of G D D, and Wytnessing of IESVS CHRIST.

There besides other things in his banishment he sheweth his affliction: wherein he seemeth to signify also the banishment of his brethren that should be untill the ouerthrow of Antichrist: because they þ profess Christ should be persecuted by tyrants: & should be persecuted by þ Papacy, & be driue to fly vnto desert places, as it shalbe sayd * at length in the coming of þ Lord to be lead into the captiuitie of Antichrist. It is þ maner not only of the Prophets, but also of þ Apostles to take things to come to them selues: and in a present matter, * exhorting them that are present to watchfulnes, declareth the watchfulnesse of the things to come. So also James, Peter, Iohn, & Iudas, deale more plainly, as the interpretation shall teach. Neyther tyrans, nor the Pope can away with them þ handle þ word of God truly, & preach Christe as he ought. Therefore it shall behoue them to be banished, & afflicted untill þ Christe come againe as a deliuerer from Antichristes, as he was a deliuerer from sinne.

I was rauished in the Spirite on the Lords day, or on the Sunday] The Sunday is remembred, as I thinke, þ it may be shewed þ when fixe dayes were past being the 6. ages geue to Elau, the seuenth day, which shalbe þ Lords, it should come to passe þ all shoulde knowe the vision, which Iohn sawe firste here, and euery thinge that therein is contayned together with the whole Prophecy.

And hearde behinde mee a greate voice as it were of a trumpet sayinge] IOHN going in hand to write the things to come, heard Christe speaking behinde the things which he had spoken in Moyse, in the Prophets, & in the Apostles concerning the things to come. Great was the voyce of Christ in all the Fathers in whom he spake the selfe thinges as it were in a trumpet of a great length: that the voyce of Christe in all the Fathers, Prophets, and Apostles may be shewed to be one and to haue tolde the selfe thinges, and that it is sayd to the ende that all thinges to come which Iohn doth treat of, may be considered to haue bene spoken of euen from þ beginning of Prophecy: and that we turne our minde & eares backe considering and hearing the wordes of all the Prophets, and Apostles, all which haue expounded the thinges which hether to wee haue

seene in

seene in the Church, and which we see to be brought to passe in the Lordes second coming.

I am α, & ω: the first, and the last] These wordes, & the whole vision which followeth, are found to be spokē, preached and writen before: as in the 44. Cap. of Isay. Christ is brought in, who speaketh with a loude voyce: I am the first, & I am the last: and before he sayde: Before me nothing vvas formed, and after mee there shall not be. And the vision of the seuen Candelstickes is described aswell elswhere as in the 4. Cap. of Zachary, in the Candellsticke, & the seuen Candles, and these two places were alleadged, in the which þ things which Iohn saw, he heard behinde him of the sonne of God in þ Prophets. But Christe in this place repeateth which he spake before of himselfe, and is brought in against Antichriste his aduersary, and against tyrans making themselues Christes, speaking alowde: I am α, & ω: the first, and the last: so that in these two members Iohn comprehendeth all that he is to write, and þ which is in Christe, and cannot be in Antichrist, as the first vision shall shewe. As all things which are extant, are signified by letters: so the sonne of God is the forme and proportion of all things of all seasons. Likewise man is he þ knoweth letters, that readeth, that speaketh, that numbrieth, but all men from the beginning of the world untill the ende haue of the sonne of God, that they are partakers of reason, that they haue the things which belong to man, that they doe, & performe the thinges which belong to man: likewise þ they do, and performe the things which concerne Gods children, in that sorte wherein they are the beleeuing new-begotten sonnes of God: that the angelicall creatures also haue from the sonne of God that which they vnderstand & do. The forme, & proportion of the state of the Church: and of all Gods people continuing euen vnto this day, & established in euerlasting life in heauen is had, and for euer shalbe had in the sonne of God alone. And that cometh to passe through the euerlasting Gosple preached to the first parentes, and consequently to all the beleeuers of all ages: in which euerlasting Gosple we are created, formed, and made the perfect children of God; euen as by the same Iesus Christe those thynges are created

created, formed, and made perfect which are in heauen, and in earth, visible and inuisible, and are all reconciled by his blood. And he is the first and the last in whom all beleeuers are Predestinate, and Glorified: in whom all the saythfull are borne & brought to euerlasting life: hee is the beginning & the ende of euery Creature: without him none haue the life of Gods children: Hee euer liueth, and not as other men doe that dye in euery age. Therefore it is sayd of him: His Lyfe is the Lyfe of all Ages: before the Mountaynes were made, or the earth and Worlde had their Foundations, from Age to Age hee is our GOD. If now hee bee GOD, and so the Lyfe of Christ doe touch all times: and that hee bee our euerlasting Priest & King: the Pope as a tyranne doth in vayne take vpon him the Priesthood, and Popdome of him who abydeth for euer: and the kyngdome of that Kyng who abydeth for euer, in vayne hee taketh vpon him the creation, forming, and perfection of y^e saythfull: in vayne hee attributeth to him selfe the purgation, and remission of sinnes, & such things as are in Christ alone: in vayne, hee taketh vpon him the Gouvernement, and franning of the state of Gods people grounded vpon certayne lawes, ordinances, & worshipping of his owne inuention, which oughte to be done onely accordinge to the set rule of Gods worde, for those things are his y^e built the worlde of himselfe: he created al, and into himselfe he draweth all: neither was there any before him, to whom the chiefe rule or Primacy is due, nor shall there be any after him y^e may succede him. Therefore the Pope and the tyrann shall haue nothing to doe with Christ, nor any thing which belonges to Christ seemeth to be due to him, hee shall not be hearde, that hath sayd in his heart: I will not be remoued from Generation to Generation.

I hat which thou seest, write in a Booke, and send it to the seuen Churches] These things being heard, and scene by Iohn touchinge Christe, are writen in the Gosple and the Prophets: and in word figure they were shewed to him for our sake: that we may knowe our God to bee the true GOD, and Christ may be knowne the Sonne of God: for he is God that telleth what shall come to passe from the beginninge. & these things

things are writen to aunswere them that are writen in the olde Testament euen from the beginning of Genesis: and to be a conclusion of all the holy Scriptures: of the seuen Churches it hath bene spoken before, and shall be spoken in the 2. and 3. Chapters.

And I turned back to see the voyce that &c.] I thinke that the person of Iohn is here put also for them that came after him, and for vs that enter into the third state, and if that be firme and sure, the reason of the three folde Repetition of the name of Iohn, and Oseas, which I speake of shall appeare: but when we vnderstand the time when Iohn heard these things, we are warned y^e the Prophets & the Gosple are to bee heard, wherein are declared the things which concerne the 3. state, & the second coming of Iesus Christe. For the voyce which hee heard behinde him, signifieth the voice of Christ, of y^e Apostles, and Prophets: and therefore hee is sayd to turne about to see y^e voyce that spake vnto him: to see, and reade the things whych were writen of Christe, & which the Prophets haue spoken of. And the hearing is chaunged into sight, because he had heard the voyce or wordes of the Gosple, & scene by reading y^e voyces or wordes of the Prophets: and when hee heareth the voyce behinde him, it seemeth to be vnderstoode according to the place & time: according to the place, when the Gosple was brought fro the easse towards the West, and the worshipping of Christe was remoued from Asia into Europe according to the time, because it made hast from the first coming of Christe in fleshe to his second coming in Spirite: the person of Iohn also is put for vs, who while we make hast to the third state, we heare the great voyce of Christe, to weete, the preaching of the Gosple begun againe the second time, as it were a trumpets clang: because Christ now preacheth in his members, & preachers. And when behinde vs we looke to the Gosple, and Prophecy we behold and see the things which are nowe spoken, & done in the Gosple, & Prophecy, & also wee see Christe to be α , & ω ; the first and the last, who in a certayne figure is here described vnto vs. He repeateth these words: when I was turned: to signifie as I sayd, that the Apostle saue as he to whom these things were

were shewed: and y^e we see, who at this time turne our eyes to the Gosple, & the Prophets in those things which we heare. *I sawe seven Golden Candlestickes*] Let vs take y^e former wordes, that all may bee brought to one sentence. Iohn heard behinde him a great voyce as it were of a Trumpet, to warne vs of thingsto come, and present, that y^e voice of Gods word in the Gosple, and in the Prophetes is great and as it were of a Trumpet, this Trumpet is stretched very far in length: therefore farre behinde vs we are to heare the voices of Gods word euen vntill the first beginning vnto the first Cap. of Genesis, & that euen from thence the worde of God in Moyles Trumpet stretched out to the Prophetes and Apostles doth sounde the thinges which belong to the Father, and to the Sonne, and to the holy Ghost, in all ages & Churches euen vntill those things which belong to the ende of this worlde, to the worlde to come, & to euerlastingnesse, and that Chryste is α , & ω ; who recordeth these things, and that he is y^e first & the last, the euerlasting word of the Father in whom all things are created and reconciled to God y^e Father, and man obtayneth saluatiō. In which Chryste are all Predestinate believers, and in whom they shal haue euerlastinge lyfe: Neyther shall there bee founde saluation in any other as longe as the Worlde doth last, because there was none before him, neyther shall there bee any after him: neyther hath hee ceased to poure out the Songes, and soundes of his Trumpet, nor the holy Seede doth cease to be in his Church from the first originall vntill her newe marriage in his seconde cōming: Whereby wee may knowe that as longe as the Worlde hath lasted, Saluation, euerlastinge life, and the gouernment & wellframing of the Churches hath bene in none other: as also the bynging of all thinges to passe, and the rule of the worlde. Wea rather that we may see that the word of God doth hold by the worlde in all ages. Let vs marke what Iohn sawe: I sawe, sayd he, Seuen Golden Candlesticks. I will not here repeate what other Interpreters haue sayde, neyther can I if I would, because I haue no Booke but y^e Byble, wherby I carry with mee in Captiuitie. Neyther doe I remember what I haue read in others, nor do I thinke it meete to bee

to be knowe. I alleadge, and declare that which God giueth me in my trauayle. Wherefore ouerpassing that which others haue spoken of. In this first vision I will onely consider that which hath bene spoken before: and as I sayd, I will aswell as I can, byng all to one sentence. The seuen Candlestickes are the seuen Churches of the seuen ages of the Worlde. The first was of Abraham, and his stocke the second of Moyles, and of the established estate of the People of Israel: the thirde of the kynges, and Prophetes: the fourth of y^e Apostles, and of them that belieue the Gosple: the fift of y^e Woman ledde into Wildernesse, and of her Seede swaruinge from Papistray: the sixte of new Prophetes preaching of an innouation or renewing, and of the looking for y^e Lords second cōming: at which time there was that great persecution of the Albigerians: and wee nowe enter into the seuenth. According to a certayne order thereof, which shalbe knowne in Genesis: the Belieuers before Abraham eue vntill Adam, come into the number or place of the 7. golden Candlestickes. And the Churches are signified in the golden Candlesticks; because they are receaued into Chrystes body, and enioy the continuall light of Gods worde, and euerlasting lyfe: and in those Churches in all ages y^e light of God, and Gods word and worke hath bene seene. Neyther do these seuen Candlestickes onely signifie y^e Churches of all ages; but also the 7. Planets: for the worke of y^e Church in these 7. ages is set out in the worke of y^e worldes fraining: as we see Cap. 1. Gen. Wherefore I will here bee the shorter: because all that which is spoken there, shall bee applyed to this place: the times also of the Church are deuided according to the time of the vniuersall, and according to the turning about of the seuen dayes, that it may be shewed that he is all one whych created y^e worlde, the Heauen, and the Earth, and hee which created and brought all thynges to passe in the worlde in all ages, and hee whych hath ordered the Heauens wyth seuen Rulers, and accordinge to the same hath set the alterations of tymes, hath deuided also the Ages of the Worlde, and hath parted y^e times of the Church by the number of Seuen. Moreover wee see in the natures of things, in liuing creatures, in plants, in stones,

and in mynerall things that God hath signified those things, which concerne his work in the Churches, that hereby also we may knowe that hee is our sauour that created all things on earth: and that he which created all things on earth is he which saueth vs, and maketh vs perfect for euerlasting life whych is in the sonne of God. But touchinge those things wee ought also to see, that which is sayde in the booke of Moyses. For thus wee ought to thinke of Christe, that not only wee knowe him to be the Lorde of the Church, and the Creatour thereof in himselfe, but also of the whole world: which hee likewise holdeth by by his might, and ruleth by his almighty power. John would haue yet to climbe higher, who sayde before, And from the seuen Spirits, which stand before the throne of God, That we may know that not only the orders of Angels do consist, and are vpholden in Iesus Christ, but that we are carried higher to the Throne of God, and doe beholde in our myndes that the heauenly vertues, and the treasures of Godhead are full in Iesus Christ: which Paule confirmeth who was rapte thither. And here seemeth an entry to bee giuen to beholde in our myndes the most high, most mighty, and euerlasting God in taking those things which belong to the Church, and to the lower world, as it were shadowes: next those things whych belong to the heauenly constitution, and order, as figures: then by taking those Angelicall vertues, which are aboue the heuens, as it were formes: hereby a light seemeth to be rayled in his minde, wherewith he beholdeth on euery side the 7. lightes in the house of the most high God before his Throne, & see the great & euerlasting things of God wherein to be blessed. But let vs leaue these contemplations to Duties, & Professors of high & heauenly things, who shalbe in God restored Church established ouer all God world. Those things which appertayne to God history of the lawe, I will prosecute as I haue done hether to: and also we shall behold our Christe in the Church and in the world. For God holy history ioyneth these two together, that not only we beleue the words of the Son of God; but also know the same things being declared to be true by God whych he hath done in all ages of the worlde: and likewise by all things, or in all things

all things which he hath created in the world. Therefore to God words of God which the Son spake in his great Trumpet, as hath bene sayd, we shall adde vnto these two things: to witte, all that Iesus Christ wrought in his Church, and the Creation of the whole world. And in these let vs consider that he doth vpholde all things in himselfe, and bringeth all things to passe: and when we attribute all things vnto him, wee vnderstand God the Father & the holy Ghoste is with him, as it is sayd before. *And in the midst of the seuen candlestickes one like vnto the Sonne of man* There a man may see what manner of one, and howe great that Iesus Christe is which was seene in lowe and base estate: for hee is nowe seene in the midst of the seuen golden Candlesticks. The Son of God came in the midst of times and containeth in him the seuen Churches from Abraham, and Adam euen vnto the last men, hee I say, in whom all were created: who geueth light and life to all, and doth cleanse them with his blood. But to God ende thou maist see this with thine eyes which seemeth wonderfull to bee spoken, behold the Sonne standing in the midst of heauen; how with his light he lighteneth the whole compasse of the world: and toucheth all the uttermost partes of heauen, and earth: if God power of the sunne come to the furthest quarters: if also vnder the earth hee geue to things the power of a naturall life, & of great strength. How shall not hee doe this much more, which created the sunne, and which gaue great light and vertue to God sunne, and which is the light of the worlde? If the sunne doe couer with his light all the circumference, or compasse of the world. Therefore shall not Christe coner the woman, that is, his Church with himselfe: hee doth velle couered her. For John sawe her couered with the sunne. Therefore shall not hee guilt her, in whom also he shineth the light of his life: yea rather Christe more easily draweth into him selfe the Church of the faithfull at all seasons, who standing in the midst of the heuens, which he hath created doth hold them by, & doth alwayes maintaine that power wherewith he hath geuen them. That if we may moue by the heuens & by reason of God greatnes of those things which hee all about him, we see this hugenes of

the Heauens to be but a small thinge; I will not say the large earth: what if wee may beholde him with the Father, and þ holy Ghoste: shall wee not see as the Prophete sayth, that he weigheth the earth wth his 3. fingers, holdeth all the Seas in þ hollow of his hand, and with his hand breadth doth measure þ Heauen? But let vs leaue this to Diuines, and let vs consider what may be seene with þ eyes. By the 1. Chap. of Genesis we know that by the same word of God þ worlde was created, and all thinges in the worlde were brought to perfectiō. As Christe is then in þ middelt of thē which he hath made his kingdome, or enheritaunce, & is in the middelt of his Church, so he is in þ middelt of the worlde, and of all creatures þ are in þ worlde. As he couereth the Church wth himselfe, and he with her is couered: so he couereth heauen with his light, & is couered with Heauē which he carieth about him. As he with his vertues doth decke his Church: so Christ wth them doth imprint all thinges in heauē and earth, & what soeuer there is created besides: as at lēgth he carieth in himselfe the Church of all the faythfull; so in himself he beareth the compasse of the whole worlde, & holdeth it by in al ages by his almighty power. As Christ brought alterations, and diuers states in þ worlde, & in his Church: as his word hath not fayled; his worke hath not fayled; his mercy hath not fayled in all & euery age & time: so the turning, mouing, & course of þ Heauens haue bene. And here let all those thinges be diligently considered in al Gods word, which he hath done at all times in his Church: and let those thinges also be diligently considered in euery history which haue ben done in the worlde with wōders, & sights in þ element, and þ we may cōsider also þ middle, wherein Christe walketh: we perceiue þ the son of God in þ middle of times brought þ garden of Paradise into þ Apostles Church, when the Son of God being made man, offered himselfe a sacrifice for the sinnes of the worlde: who was the tree þ stood in þ middle of Paradise, which Eue & Adam presumed to touch: who shalbe our tree of Life in þ middle of Gods Paradise, whereof wee shall eate in the latter ende of the worlde: as it shalbe sayd in the 2. Cap. and here behold thou Christ walking amide the worlde betwene the 7. Candlestickes: looke in þ worlde wherewith Peter sayd þ he was, that Christ likewise doth walke betwene

the 7. Candlestickes: therewithall know thou þ Christ walketh in the middelt of þ worlde, of the new Heauen, & new Earth betwene the 7. Candlestickes: or weigh þ Christ in þ middle of the worlde doth contayne þ olde worlde, & the new, wherein righteousness shall raygne: thou maist, as I sayd in the arguement of the Booke, enter into the wheelles, as it were into the turning about of the Heauens, and euery where take in thy handes the greatnes of the sonne of man & his worke: which doubtles (to be thort) shall appeare to thee in the whole holy Scripture.

Clothed with a Garment downe to the feet] Because by this garment is signified the sanctification, wherewith Iesus Christ hath sanctified his Church & his members, as in the 19. Cap. following, a man may easily perceiue, where the Hostes of Heauen are said to follow him clothed in fine white linnen & pure. But it is not sufficient, for it behoueth vs also to knowe why the hostes, or armies of heauen are sayd to follow Christ clothed with fine linnen. Wherefore by this garment cōming downe to Christes feete, are signified all the Sanctified in the Church of all believers which haue bene, and shalbe from the first vnto the last in all Ages of the worlde. Moreover seeing þ the hostes of heauen are sayd to follow Christ: wee ought also diligently to consider that our Christ doth carry vpon him, hold vpon, and couer þ whole cōpasse of þ great worlde, & of Heauen, & earth. And when in fayre weather wee see the bright Ayre ouer all, we ought to acknowledge the sonne of God Iesus Christe, who hath brought out of himselfe such a huge brightness, & hath clothed himselfe therewith, þ by his garment and apparell, we may behold his greatnes, & goodlinesse. We ought also to vnderstand howe that þ Church is termed by þ name of Heauē, & is cōpared wth Heauen, which from þ beginning of þ worlde to þ ende cōprehendeth all þ believers: how þ hostes of Heauen, are those 12 Tribes of Israell, as anon I will speake, encreased to þ number of the Stars þ are in Heauen. Wherefore this Garment of Christe is the embracing of all the faythfull in the seuen Churches of the seuen Ages of the worlde into one Church sanctified by the Spirit of Sanctification: and is the embracing of all the Heauen, for thys is the Sonne of God which

which sanctifieth & containeth in his body all the believers of all ages; and whych through his great brightnesse doth lighten the whole compasse of the heauens, and carrieth it vp with his unmeasurable strength: & also which carrieth by the whole compasse of the heauens, & in them doth worke his might: he it is, that receaueth all the believers into his Body; and sanctifieth them by his holy spirit. According to this sentence, Heauen is his Seate, and the Earth his foote stoole, that thou mayst understande that he which is in heauen, doth raigne in his church: and that he which presseth the earth with his feete, doth punish earthly men. The same are to be considered in Arons Garment wherein the litle belles, and pomegranats in the lower Hemis or skirtes of his Garment, signifie the last age of the worlde, wherein Christes Garment is more enlarged, & comprehendeth the whole worlde: when euery where there shalbe litle Belles, and Pomegranates: that is, Churches & the preaching of the Gospell shalbe in the whole worlde. No other religion, no other lawe, and rule to heare then that of the Gospell shall be heard. The same thinges are to be considered in that which I say saith: * I sawe the Lord sitting vpon a high throne: and the skirtes of his Garment filled the temple. The same meaning is there. *And gird about the Pappes wyth a golden Girdle*] Wee that came in the middle age of this worlde toke to him 12. Apostles whom he fed with the milke of his Gospell. Christ Iesus peeled the mylke of the Gospell out of his heart: his side was opened and bloud and water issued out: bloude wherewith our sins are purged: water, wherewith we are made holy through the spirit of Christe, to be of his body. Therefore the Apostles which killed Christes side, did also suffer death w Christ, to ryse in him to euerlasting life: the same did they suffer, that the second time preached the Gospell together wyth those that believed in him: but this death leadeth to euerlasting life, and causeth that we are not hurt by the second death. For when they did cleaue to Christes side, & killed his heart by suffering they receaued lyfe, wisdom, and understanding. The twelue Prophets also come into the order of the 12 Apostles, entring into this same Girdle, as I will speake of: they dranke of the mylke of

*Cap. 6.

wisdom, and understanding being brought in the middle of the seuen golden Candlestickes that also in those as it were to theyr eyes they might see the light of Christ in Christ himself, being a light proceeding from the father, and shining in all that come into this worlde: that they might haue an eye to that which is past, and foresee that which is to come in the same Iesus Christ carrying all things in himselfe. As if they myghte view his whole body from the head to the feete. That they might be made light in the fountaine of light, and thereby myght be led to euerlasting light: being fed with the sweetenes of charity comming forth of the side of Christ pearced for our sakes. But this light of wisdom, understanding, & life is spped by theyr preaching, forsomuch as the Gospell is euerlasting, to the first and the last: which are Christs garment, or made the Body of Christ, and are couered, decked, and sanctified by the righteousnes of Christ: to witte to the fathers to whom Christ becometh his head. And to the aftercommers, to whom his feete do stand or are caried that al may enter into one life of Christ, and be made partakers of his euerlasting Life, and the Gospell which is his milke, and light is thus carried to the first & the last: that the first Abraham, and Moises, and the last in the renewed Church shall receiue all one Riches and substance of life, & wisdom in the euerlasting Gospell: set out and giuen vnto them by the spirit of Christ, which by & by shal appeare by a figure. But as Christ is declared to comprehend in his body all the faithfull of all ages, and to treade downe the wycked vnder the ground with fiery feete: So is he set out clothed with the heauen, and to haue the Zodiacke going about the middelt of his body. That here the Zodiacke wherein are the xii. signes and houses, may answere to the heads of the twelue tribes, & in the middle time, or that I may so say, in the Equinoctiu the twelue Apostles may come into the Zodiacke, where also xii. Prophets may haue theyr place. For whereas the Zodiacke is cut a sunder with a line, euery house is deuided, and in euery house there are made two partes because the Apostles shal be found Prophets as we see in their doctrine, & the Prophets Apostles

postles. Or els let vs say that the Apostles haue f. iiii. place where the Equinoctium is: the heads of the xii. tribes, the hypermost, where the sonne ascēdeth to the North; the Prophets, the lower place to the South. For in Esdras lib. 4. cap. 1. & 2. Prophets are sayde to come at the restoring of the Church. Wherefore as the sonne is caried through the Zodiacke from the North, or frō Cancer to the South, or to Capricorne: So the preaching is brought from Moises, and from the Apostles to the time of the preachynge of the Gospell begonne againe ouer all the Worlde. And as the Starres in heauen haue their course to the seuen Starres, or to the Pole, So the preaching, and gifte of the Gospell is caried to the seuen promises, to Abraham, aboute whole faith, and seuen promises the whole heauen of the Church is turned in taking his beginning from Adam, and likewise as the stars are caried in their course to the other Pole: So all things which appertain to the promises, to the law, to Prophecy, and at last the euerlasting Gospell that bee caried together to a newe time or age, to the Saboth, to the kingdom of God, to the state of the holy ghost: whose like, men neuer yet sawe. Furthermore the starres which are in euery climate, and are mooued from the one Pole to the other according to euery house of the signes in the Zodiacke, do signify the faithfull in euery Tribe. Whose diuision in the holy scripture is thre fold, as we shall see in the 7. cap. The seuen wandring starres or Planets signify the seuen Churches of the seuen ages of the worlde, in which there hath be an alteration untill the seuenth wherein wee draw neare to a great coniunction of the seuen Planets, when the strife & contention of Iacob with Esau shall ende, and the Saboth shall be continuall without any alteration. For the Lord alone carieth about him the circuite, and compasse of the heauens. He byndeth all states of the worlde vnder his guiding and gouernement, and shall raigne alone King of kinges; after the contentious chydren of Esau, and tyrants are banished: which being assembled together in the 12. houses of Israel are not starres in the heauē of the Church, which are not marked in Chrysostomes booke: not incorporated in our great Chryst. But they which in chryst come into

into the number of the starres, although by reason of sundry alterations and troubles they haue ben diuersely tossed in f. Sea forme of the wicked, yet haue ben in Chryst, as fixed stars in heauen which shall appeare in the seuenth age, when there shall be a communion of sainctes. More may bee sayd of the Gyrdle which Iohn saw: But because they are declared in the 39. cap. of Exodus, where mention is made of Aarons breast plate, and of the xii. stones: that which is there spoken is to be applyed to this place. *His head, and his haire were white as white wooll, and as snow.* If Chryst in his garment did compass the Church of all times wherein his body was contained in the circuite of the heauens: then ought we to looke for higher things in the head, and we are to climbe aboue the heauens, to the orders of Angels, and to the highest intelligences, or vnderstanding powers: which also bring create in Iesus Chryst are said to be carried and vpholde by him. And because we also in him are partakers of mind and vnderstanding, and most of all in this thing we differ from all creatures that are vnder heauen, therefore in this we shall rather be found created in Chryst Iesus. And after that the light of the mynde was receiued from hym darkened by Sathan, and wee were fallen into death: through the same Chryst the heauenly lyght was kindled therein, the fellowshipp with Angells call Spirites restored: the imparting of intelligence or vnderstanding bestowed vpon vs, and the participation of euerlasting lyfe giuen vnto vs, as vnto them: at length wee are brought to Chryst. As well because hee was made Man, and after hee had taken our body vpon hym, drewe bodies vnto him: who beareth and vpholdeth all thynges, as especially because hee being the euerlasting gyrdle of God doth hold vp, and carry all intelligences or vnderstandynges deriued from him being the fountayne, and maketh them euerlastyng in him: and draweth vs into him, and blesteth vs for euer being swallowed vp in hym. Therefore in this world also the holy Ghost dwelling, and wrapping the faithfull in the body of Chryst, as it were in the vmeasurable Sea of his greatnes: that which is fleshye, and of the Deuill is in them destroyed, and they

and they are become liuely in spyzite, while the mind is ren-
 ed and lightned by the word of God, and ioyned to our spyzite
 with that consenting spyzite of the sonne of God that we may
 onely taste of the spyzite, obey him, and take in hand, and doe
 all thynges at hys becke. Let Chyzt be the onely minde of al vs
 beleeuers, to whome the spyzite of vs all, as I sayd, ought to o-
 bay euen as euery member obeyeth his heade. Then cometh
 it to passe, as the Apostle sayeth, that our conuersation is in
 heauen, that our familiarity is comunon with Angelicall Spyz-
 rites; that we sauoure of the thynges which belonge to Chyzt,
 and earthly thynges; and that we desire, thincke vpon, study and
 seeke for heauenly thynges. Then is our life sayd to be hidden in
 Chyzt when neither we sauour of the thynges which are of the
 present world, nor do them. Many such like thynges are spoken
 of by the Apostles taken from mysticall thynges & written mysti-
 cally in the auncient Scriptures; and how afterwarde they may
 be drawe out from them, it shal appeare in the restored church.
 Because that which hath ben spoken befoze of the seuen-candle-
 stikes, of the garment comming downe to the fete, of the gir-
 dle, and of the heade, hath orderly bene spoken, that also which
 remayneth touching the head is orderly to bee spoken. And be-
 cause the head and the white hayres are spoken of, first it is vn-
 derstoode that no vncleane thing was euer in his head, wherein
 not men alone, but Angels also are made cleane; and y there
 is nothing but holmesse in him that sanctifieth all men. Hys
 mundification or clensing, sanctificatio or hallowing are signi-
 fied by the whitenes of the hayre. For the vertues of the head of
 Chyzt spreadyng abroade vpon men, and Angels; and signified
 by the white hayres, are white and pure, are of the son of God,
 and of the holy ghost. That whitenes which is likened to wolle
 as white as snow, is said to be as it were white; and as snowe,
 To allude to the Lambe, and to the water, and to the Manna:
 that two giftes may bee understoode to flowe from Chyzt be-
 ing the heade in his Church. The one, because he was offered
 for vs, and washed vs from our sinns with his blood. The other
 by the which we haue obtayned euertlasting Life, or thzough
 Baptisme by the gieng of the holy Ghost vnto vs we are cal-
 led

led to a new lyfe, and made one body in Chyzt, that in him we
 may liue for euer: Which two that wee may alwayes remem-
 ber, looke for, and continually begge of the sonne of God: and
 that we may haue a sure token that he geueth and bringeth to
 passe these thynges in vs, and performed that at lengthe wee
 were redeemed and sanctified in him: they were also confirmed
 by Iesus Chyzt himselte in the Lords supper. Wherefoze by
 the head and the white hayres wee know also that whatsoeuer
 is endewed with vnderstanding is contayned: as in his body all
 thynges were contained, which were endewed with a body as in
 his body he comprehended the compasse of the heauens, and the
 full number of the electe: Likewise in his head hee comprehen-
 deth all Angels, with all theyr orders; and bringeth
 the Faithfull to their fellowship and Eternitie, whome
 wth his Bloude hee hath redeemed from Death, and
 with his Spyzite restored into the spirituall life and state.
 And here it is a maruaille, that as in his white garmēt he hath
 sanctified and beautified the Church of all ages, also the com-
 passe and circuite of the world, because in the corporal heauens
 there ought to be spyzites and ministers working accordyng to
 Gods word. So by the whitenes of his head, by the shedding of
 his blood, and by the quickening of the spirite he hath also cle-
 sed and confirmed the Angels in euertlasting life. Which thing
 doubtes as wee see in this vision, and in the mysticall interpre-
 tation of many places: So doth Paule confirme the same, who
 oftentimes repeateth that he speaketh the thynges which in mi-
 steries were hidden from the world. And in this Epistle to the
 Coloss. he saith, that the father thzough Chyzt did set al thin-
 ges at one with him, and purified by the blood of his crosse the
 thynges which are in heauen and earth: that thzough him al thin-
 ges were created, haue their being, & hold together. Whereby
 we see in this interpretatio of Iohns vision which I haue made
 that there is a demonstration of those thynges, which in y chap-
 ter of the epistle to the Coloss. haue seemed wonderfull to some.
 Of which demonstration, & of others which may be had in the
 holy scriptures, those beginnings besides others are meete to
 be ob-

be obserued: that first thou consider that it is shewed thee in the holy history from the beginning, and in euery age, that God hath shewed all thyngs to come, and what he would do. Moreover that thou mayst perceiue that all thynges which he would do, and had done in the world were ordayned in the creation of the world: and that the world was created, and set in order according to those thyngs which were to be done and brought to passe: and that the thyngs which were made, and came to passe after ward, fel al out and came to passe according as the world was created and framed. Which thyngs when they bee vnder stood, many and great thyngs may be gathered by them. As in this vision that no creature can saue man but the sonne of God, who hath taken our flesh vpon him: & that man was redeemed by the same power and diuine vertue, wherewith all thyngs & the whole world was created: that al thyngs were defiled by the sin of Adam. Or els that nothing can stand before God, which is found impure vnesse it bee sanctified by Chryste. Of which matter Moyses also speaketh. But besides those thynges which I haue spoken touching Angels and the faithfull called to the fellowship and life of Angels; there are signified also the spreadinges abroad of vertues from euery of the faithfull to other faithfull, which vertues being brought from Chryst were signified in the gyrdle, as also in the xij. stones set vpon Aarons breast. As Chryst then gaue him selfe wholly for vs: that his gifts are spred ouer al the faithfull. So ought euery man what soeuer vnderstanding, ableness, study, & charity hee hath, to bestow and employ it vpon the body of Chryst, & vpon the fellowship which we haue with al the members of Chryst, as in the body euery limme serueth an other limme, & they serue one another. And here is ment that charity which seeketh not her owne, but others commoditie: & that spirituall affection wherewith Chryst & God the father loued vs.

And his eyes were as a flame of fire, & his feete like vnto fine brasse. Chryst doth not onely comprehend within his body al the faithfull of al ages, he doth not onely contain & carry in himselfe the compasse of the world: not onely the orders of Angels; but also climbeth by into the infinitenes, and vnumerable-
blenes

blenes of the Godhead, there is he the same ther in, as farre as he is God, & that there remaineth nothing which he comprehendeth not in him, & toucheth: hee pearceth also the lowest places of the Earth, & there punisheth offenders. For his eyes because they are as a flame of fire, which ascendeth vppward & cometh to the father who dwelleth in fire, not to bee come vnto, which is a consuming fire. And when he sheweth him selfe bee one with the father, he also sheweth that iudgement is wholly geuen him to iudge the whole world, the quicke & the dead: not onely to iudge, but also to punish, afflict, and torment in hel for euer, which his feete like vnto fine copper as it were in a burning furnace do signify: & here is exprest a power of great iudgement. And while his eyes are so set out as it were a flame of fire and his feete like to fine glowing copper there is signified also the iudgement from the beginning of times, euen vnto the ende of times assigned to Chryst. It is also signified that he which is from the beginning & the end of al, fro the beginning of times to the end of times abiding in his Godhead doth not onely exte himselfe to the uttermost parts of those thynges which are, and haue being, but also presseth downe the neathermost parts, and punisheth offenders as I sayd.

And his voice as the voice of many waters, & he had seven starres in his right hand. The thynges which he herto haue ben spokē shalbe discouered in the preaching of the Gospel: they shalbe preached now at length in the whole world by which God spake by the mouth of all the Prophetes from the beginning shalbe preached, in which Prophetes as Peter saith the spirit of chryst was. Wherefore his voice is said to be as it were of many waters, as wee now see in Germany, Fraunce, Italy and in other Countreys that an innumerable number of People doth speake the selfe same worde of God which Chryste Iesus spake, when hee came in flesh which before his commyng hee spake in Moyses & the Prophetes which hee spake in the Apostles, in the Apocalyps, in the Doctours in the newe Prophetes, and in the preachers, all these beynge signified by the seven starres. For the euerlasting worde which Chrystes Ministers spake in the state of the Law and
in the

in the state of the gospel, they now speake also in the preaching of the Gospell begun againe, & shall speake hereafter. And also the word the people receiued of the ministers and spake in the time of circumcision, in the time of Baptisme, and now in the great conflict against the Papacie, shall likewise hereafter be preached in the state of the holy ghost, in these and in the chryst is found to haue spokē. For by the seven starres are vnderstode all the ministers of the word that haue ben in the seven ages, or in all the ages of the world: Of which ages I haue spoken before: by the multitude or abundance are ment all the beleuers in the Church of those seven ages, and afterward in one com- sayle speaking the will of God, and thinges which belonge to Gods word uttered to the Church in all the seven ages. But chiefly we know that Chryst speaketh in all the beleuers, when he is present the second time: and that his ministers doe speake so much as he speaketh in them according to Gods word: where vpon Peter said that God spake by the mouth of the Prophetes: and that the Spyrte of Chryste was in the Prophetes. Paule sayth that Chryst speaketh in him. It is Chryst and not you that speaketh.

And out of his mouth went a sharpe two edged sworde. Iohn cap. 19. expoundeth these words: that, that is the Sword wherewith the gentiles are stricken: that is to say, those which beleue not the Gospell, into which condemnation come all they whych were before Chryst and in the time of the Gospell and afterwarde the vngodly which haue beleued neither Chryste, nor the Apostles preaching: and which haue scorned the preaching of the Gospell begunne againe, and the Warnynges of the Prophetes: For whych cause it is said *a sharpe two edged sworde*: because Chryste condemneth those which were before, and those which were after his cominge: Likewise those which beleued not the Gospell, and the preaching of the Prophetes. Whereouer hee is said to bee two edged because hys Iudgemente begynneth wth the house of God: that he striketh first those that are on the right hand, & afterwarde on the left hand, hee punisheth wth the one and the other Death, Antichrystes and those that beleue not the everlasting

everlasting Gospell, and hee shall be that p two edged, because in the Wordly hee killeth that whych is carnall, seuering, deuide- inge, and parcing euen vnto the diuision of Soule and Spyrte: that, that whych is of the Spyrte may lyue, and rule: hee kil- leth and destroyeth the wicked, and Antichrist wth his word, and sword, that they come to vtter confusion.

And his Face shone euen as the Sonne in his strength] Or in his great force or might. After that Chryste hath puni- shed the wicked, hath stricken the Kinges that receiue him not wth hys Iron Rod, and hath troden vpon the Wyne Presse of the Almighty Gods fury and wrath, his Face shall then bee seene, it shall appeare what a one and howe great Gods Son is and hath bene in Heauen and Earth in all ages and tymes. Then shall all Tyrans, and Antichrist be put away. He alone King of Kinges shall be seene Ruler in Heauen and Earth: the all forme of troubles which was in the former times of the wicked, and Antichrist, all darcknes of erreours, and of the per- secution of Egypt shall vanishe away, and be banished. There shall be rest, and quietnes, and a blessed state vpon the Earth, & kingdom of God and Iesus Chryste being established ouer at the Worlde. And all these thinges doubtlesse are signified by the Face of Chryste shyning lyke the Sonne in his strength: all the power and strength of Chryste shall then bee seene, who before was seene in bale estate: hee shall also bee seene in his mebers being established, or ragning in his kingdom. And although after the restored Church, Chryst be so to be seene and knowne as he is described in this vision of Iohn: and his assured salua- tion, whych hee hath promysed vs, shall then bee seene to all, without any doubt of obtaining everlasting life wth hym in Heauen: yet as these things were shewed to bee seene, of Iohn; so were they tolde the other Apostles: and they sawe Chrystes Face to bee lyke the Sonne shyning in his strength: they were assured of deliuerance, of the kingdom of Chryste to be esta- blished, of preaching to be renewed, of the iudgment, of the pu- nishment that the vngodly should suffer, of the myght & power of Chryste, of hys whole worke in geuing saluation to his cho- sen, of hys greatnes, and Godhead. All which thynges may be

perceiued in the Epistles of Paule, Peter, and Iohn: as euery man may easily see by the Propheticall interpretation. Abraham also, and other Fathers, the Prophets, and Moyses sawe not only þe tyme of Chryste first cōming, but also of hys second: and wee shall see þe Face of Chryste as it hath bene sayd, when the Sonne of man shalbe reuealed, as he sayth.

And when I sawe him I fell at his feete as dead] Iohn fell as deade at the feete of Iesus, because as I thinke, when Chryst appeared to him in such sorte as he hath described him: hee also appeared to him as a Iudge to punyssh the Papacy by hys Iudgement being begun wyth hys owne. IOHN felt in himselfe the Iudgement of the Lorde, before whom no man by himselfe can stande. He hath also signified vs all which are in þe great trouble, and tempest rayled by the Papacy & the wyc- ked: wherein euery man shall greatly feare and tremble. For as, when the Lawe was giuen, the people fell; so much more when wee shalbe Iudged by the Lawe wee shall fall being sore astrayde and stricken wyth great feare. Which tyme is signified by Chrystes feete. At such time as the Iudgement shalbe the godly shall lay themselves at Chrystes feete, they will earnestly desire him that as he hath mercifully deliuered them from sinne, he would also deliuer them from the great tempest and Iudgement. Which when wee shall doe, Chryste shall saue vs with hys mighty hand; Hee will shewe his great strength in deliuering vs first from sin, and afterward from Antichriste: Hee will giue vs Courage, hee wyll put vs in mynde not to feare: Hee wyll bynge to our remembraunce, that hee is the first and the last: that hee was before all Creatures, and that none shalbe after him: then hee it was that from the beginning hath wrought all thynges in hys people, that brought the deluge, that ouerthrewe the Tower of Babell: That consumed the Cities of Sodom, & Gomorra with fire: that stroke Pharo, and did other thynges spoken of in the holy Wrytting: he hath deliuered vs from Satan, from sinne, from euerlastinge death, and Hell, the very which wyll as we deliuer vs, neyther shall there bee any euil after him, to call vs vnto him, and to destroy vs: the which things wee might beholde in all this first vision of

Upsilon of Iohn, to þe ende þe our myndes may now be strengthened, and that wee may not feare in beholdinge with merrey the great strength of our Chryste. And albeit þe Papacy shall make a great slaughter of the Godly, yet they which shalbe of Chryst shall ouer lyue. For as he dyed, & afterward was a lyue world without ende; the same shall he bring to passe, and performe in his Members. As in these wordes there is a conclusion of those things that haue bene spoken in the vision, so also are we warned that they were added, that wee may knowe that we are saued in the great Iudgement of Chryste. Moreover, as it was sayd in the beginning, to conclude all the holy Scripture, and to reprove the Pope and his gouernment: for those wordes, I am the first and the last: doe drawe within them what soeuer is contayned in the mentioned Upsilon, doe call vs backe to the 40. 41. 42. 43. & 44. Cap. of Ilay, in which Chapters þe like sentences are altogether alleadged agaynst the Pope, and the Papacy. Whyle the time of preaching from Luther, vntill the French warre is spoken of. For in the 40. Cap. Ilay preacherh those thyngs vnto vs that I haue spoken of in the interpretation of the 7. Candlesticks, among the which was one like vnto the Son of man clothed in a long Garment: while Ilay sheweth that the euerlasting worde of the Lord created all thynges from the beginninge, setteth vpon the Globe, stretcheth vnto þe Heauens, appoynteth the lymmes and boundes of the earth, doth not decay, as men doe. In the 41. Cap. sayth the Lorde: I the Lorde am the first and the last: agaynst the Pappys the Prophets say: Declare those thynges that are past, and foretell that which is to come. Likewise: Tell those thynges that shall come to passe hereafter and we shall know that yee are Gods. In the 43. Cap. the Lord sayth with a lowde voyce: Before me no other God made any thing: neither shall there be any after me. I your kyng of Israell do create. In þe 44. Cap. I am the first, and I am the last, and there is no God besides me. If that which is spoken in those fye Chapters of Ilay be marked you haue al my interpretation vpon this 1. Chap. of þe Apocalyps. Moreover if we marke why all these thynges are spoken, and to what time they belong, we shall see that they are

all alleaged to reprove the State of the Papistes, and to
 confirme the preaching of Luther, and others more.
 Therefore as I say there disputeth against the Papacie: So
 in this first chapter of the Apocalypse wherein all those things
 which are spoken of in I say, are set before our eyes, and the sen-
 tences revealed: ought to be considered to have ben declared al-
 gainst the Papacie, generall sentences being alleaged com-
 prehending the things which concerne the whole scripture: &
 containing the whole body of Christe in all ages. Let vs say
 then that there is no cause that the Pope should make himself
 a God on earth and match himselfe with Christe. For besides
 that which is spoken in those words, which is, and which was
 and which is to come: likewise of the seven spirites which are
 before the Throne of God, of Iesus Christe, and his assigned
 termes; in this place also it is declared that he is not clothed
 with a long garment, and walking betwene 7. Candlesticks:
 that is, that hee hath none of the things which are of Christe.
 for the Pope beareth not up heaven, and the Church: hee hath
 not created, hee hath not appoynted Prophets, and Apostles:
 hee hath not understoode what the Prophetes, and Apostles
 knewe: hee hath not washed sinnes with hys bloude: hee gie-
 ueth not everlastinge life: hee delivereeth not himselfe from
 death: hee is not Judge of the quicke and the deade: it is not
 hee that speaketh in the faithfull and Preachers. With shawe
 then and reproch hee shalbe destroyed with all his, and Christe
 shall raygne the onely high Priest and Kinge of Kinges: thele
 might be spoken more at large: but I fallinge to my interpre-
 tation will leaue this to be handled more at large by others.
Write then the things which thou hast seene, and the
things which are, & the things which shall come here-
after.] JOHN then is commaunded to write þ things which he
 sawe, & those which are, & the things which are to come. First
 because God is wont (to þ ende þ he might shewe himselfe very
 God) to repeate in all Ages the things which hee hath tolde:
 from the beginning of the worlde unto the ende: and now also
 hee doth the same. After the preachinge of the Gospell, and the
 establishinge of the Doctryne of the Apostles hee tolde what
 should

should come to passe, in takinge thereto thinges presente and
 past: for in these thinges which Iohn sawe, thinges past are al-
 so containned: at all tymes after they were, even unto the be-
 ginning of preaching restored agayne, which have broughte
 to our remembrance the things which are reported in þ Pro-
 phets: as Hermas, Methodius, Rabanus, and many others, as
 in the thirde state and in the ende of Prophecy men shalbe oc-
 cupied in the diligent consideration of all things past in the ho-
 ly Scriptures. Christe also biddeth Iohn to write, that there
 might somewhat be ettaut (before hee sprange up) left vs by
 Christe to dispute upon against his wickednesse, as well as by
 the Prophets, and Apostles: and that his chosen myght have
 warning of the falling out of all thinges, and not be troubled:
 that they wonder not at them as at thinges not looked for, that
 they saynte not in courage and dispayre of salvation promised
 them. If thou shouldest onely expoude it after the Letter, thou
 wouldest breisly say that Christe willed Iohn to write what he
 sawe, to weete, a vision of one like the Sonne of man walking
 betwene þ seven Candlesticks: to write þ things which are,
 to weete the things which then were in the Churches
 of Asia: and to write what should happen to weete after those
 Churches unto the end of the new heauen, & new earth.

The mystery of the seven starres in the right hand of the
seated one is declared by him; and hee in this place weete all to under-
stande aparte, whatsoever, and he who shalbe seated the Church-
es, and the ministers shalbe: that is, that come to passe that
they shal be in them through Christe: and that nothing shal
fall out contrary to his prescribe rule, and without his permis-
sion, that both the ministers and the Churches doe determine
with themselves to abide in, and to make: that they
bee not troubled, nor made blanke when they

shall see a hurty bulwarde, and a good iudge.
ment to be shewed.

And Iohn the Revelator, the last of the
apostles, the last of the prophets, the last of the
seers, the last of the visionaries, the last of the
revelators, the last of the prophets, the last of the
seers, the last of the visionaries, the last of the

THE ARGUMENT V P.

on the 2. & 3. Chapter.

That Christe may appeare to be Lorde and Ruler of all the Churches of all tymes, they all are comprehended vnder the number of seuen; and what manner of worshippinge euery of them had in the tyme of IOHN, and should haue afterward, Chryst himselfe declareth: in whose hand all the Mynisters to come in them shalbe, and he walketh betwene the Churches, & therewithall al the beleuers that shalbe in them, are warned what they ought to do, and whereof they are to beware, assured reward and punishment being layde before them.

Another Argument.



In the former Chapter Prophecy is comprehended in the Father, the Sonne, and holy Ghoste, the State of the Church, and the course of the tyme of the world: and in the worde of Iesus Chryste, the Church of all tymes is declared to be created and caried, euen as the thinges which concerne the worldly tyme; which belongs to the compasse of this lightie heauen, & which are contained in him, were by the same Chryst brought to effect, do rest in the son, and are caried in the same. And that vision of the first Chapter is alleaged that we may know these thinges of our Saniour Chryste, whom wee shall haue for the euertlasting Kinge of Kinges, and for our blessed lyfe: likewise by the order of Prophecy might bee kept, where in generally the last, the middlemost, and the first thinges of all tymes are comprehended, and declared: likewise by the thinges which are taught by Moyles, and all the Prophets might be brought to one sume: likewise because Antichryste the Pope who was

who first to come, & who should make himselfe God & Chryste, is shewed in that vision to be such a Chryste, that neyther any Pope, nor Tyrane may seeme to be compared with him. Where by there are comprehended in that vision all seasons or tymes, that the Pope may not thinke that he hath some what more excellent in his tyme than other Mynisters of the Church, and Gods kingdome haue had. In these two Chapters now that follow, he speaketh of the very same Church created in Chryst, saued in Chryst, and deriued from Chryst from the beginninge of tymes to the end of tymes, that those thinges which are summarily spoken of in the first chapter, may here be described according to the ages of tymes until that she come to her perfection and blessed lyfe: whych perfection, blessed lyfe, and grace is declared in the same 2. and 3. Chapter and in the 4. Chapter it is described in the kingdome of God established, and in open Prophecy.

Vnto the Angel of the Church of Ephesus write] The manner of the Prophecy is knowne, that by taking a certayne tyme, a certayne matter, a certayne history, a certayne person or persons, shewing, and confirming in these the thinges present, do tell of thinges to come by taking the thinges that went before. The same order Iohn in this place doth followe. For he going about to declare the thinges that were to fall out in all the second state after Chrystes ascension into heauen, hee taketh the Churches in Asia the lesse, and by them noteth what shal come to passe in the Churches of the Chryistians. And hee termeth (as I sayd at first) that he taketh these Churches of Asia the lesse, because they lye towards the West, and are neare to Europe: they lie also to the North, to which quarter Europe lieth, wherinto the Gospell should enter, & the Church of Chryst be brought. But he seemeth to take the 7. Churches that he may entreate according to the order of Prophecy, euen as we haue sene in Moyles, and the more is in the very first Chapter of Genesis that the workes of God are deuised by the number of seuen: that by that number these thinges may be knowne, and by the same whych

which God worketh by his holy Spirit among men that in the handling thereof according to the order of the number of seuen there may be gathered by things present, things past, and to come according to diuers times, in the which he hath happened. As for example: that the times of this Church, when Iohn wrote this Book was very signified when he speaketh of the Church of Ephesus, which he first setteth downe: in like manner the time following, in the which the first age in reckoning seuen euen unto the Lordes second comming was comprehended: he speaketh all vnder one, of the first Church, of the state of Circumcision, in those things which haue happened to be the type, or whether wee say the same: Wee speaketh also of the Church begun, to be the renewed in the Lordes second coming. And what I haue spoken of the first Church is to bee vnder stood of other: and so to come declaration of a certayne synopse present, are gathered three things of a longer time, or three Ages: the first age of the Disciples or Apostles is declared in reckoning seuen from the Apostles to the Lordes second coming: into the which is brought the first age of Circumcision, in reckoning seuen from Abraham to the second coming of the Lord, wherein also is described the first time of the entry into the seuen age, and of the second coming of the Lord, whilst this seuen age is diuided into seuen seasons or times in the last of which is brought forth the Kingdome of God without any alteration to be afterwarde of a newe state. Therefore in the declaration of the state of the Church of Ephesus we shall therewithall beholde the Church, wherein the Disciples of the Apostles flourished: and y^e Church, which was of the Children of Iacob, and our time. When first the preaching of Christe began no more to be restored at his second coming. Now these are declared let vs consider the words of the Apostle.

To the Angell of the Church of Ephesus write.] It is written to the Angell, because God through his Ministers hath alwayes bestowed his worde vpon the Church. And it is written to IESVS CHRISTE the Same of GOD from the Father, to doe the same, the same that hee doth.

Therefore

Therefore hee also brake Breade and gaue it his Disciples to distribute it among the people. In like sorte those thynges are nowe here written which concerne the Church: for God by certayne Ministers uttereth his worde to the Church: as by Abraham, by Moyses, by the Prophets, by the Apostles, by Iohn, Christe was afterwarde to utter it by others, as he did by the first Doctours Greekes, and Latynes, and by the Counsailes: as he did also by Prophets, as Hermas, Methodius, and others more, by Rabanus the Monck, and others besides in the fift age: by very many others that were in the sixt age, among which Freer Roberte often repeateth, that y^e word of the Lord came vnto him. Now at length by Luther and others whom we see in our time teaching the word of God. But Iohn afterwarde reporteth the things which are written to the Ministers, the summe of which we may seeme to behold in the very names of the seuen Churches, to whom it is written. For as y^e things are to be wished which Christ wisheth in y^e Ephesians, so is it founde missing in them to make a reckoning of those which are to be loued and desired. When many thynges were allowed in the sons of Iacob in them sometime was found missing y^e is greter reuerence the they vied towards their father and loue and charitie towards Ioseph and Benjamin. When the preaching of the Gospell was allowed in Luther, and his first onset against the Papacie, the knowledge of Christe was found missing in all, and euery of his members: there shoulde haue appeared charitie towards the belecuers, mutuall loue and agreement of all in one selfe same Church. In them of Smirna the offering of their bodies for witnessing the truth of the Gospel was a sweete sauour: as that of the Iewes was for maintaining the religion of them that Pharo put to the sword: as that of men now, and of late time burned, for the confessio of the truth of the Gospell, The Church of Pergamus came in daunger, when it was brought into the garden of pleasure: and the Bishop of Rome was clothed in a red garment, euen as Salomon and the Kyngs which followed him in the time of the Prophets came, when Sathan had to do: So also in the tyme of the Lordes second coming Popes, Emperours, Kings, and

Princes,

Princes which made warre against the Gospellers, came whē
 Sathan had to do: they had counterfaiſe ccuncels, & they made
 themſelues Gods, at which time came ſome that profeſſed the
 Goſpell being become followers of Papiſtics, and makinge
 themſelues Chryſtes. The Church of Thyatira was in heauy
 caſe when ſhe was contrayned to ſerue the Pope being become
 Antichryſt and ouercome by Sathā as Adam was. Here were
 the Scribes and Pharites ouercome, ſaying: We haue no king
 but Caſar, and here the ſowerth age the firſt beginning from
 Abraham, cometh into the ſowerth beginning from the time
 of the Apoſtles. Wherefore we will no further take any age of
 Circumciſion in ſpeaking of the three Churches which follow
 in our time, the bondage of the Goſpellers and Chryſtiās, was
 encreaſed when Charles the fiſte led the Duke of Saxony, and
 the Lantgraue captiues, and perſecuted the Goſpellers in Ger-
 many, and there came out counterfaiſe decrees of the counſell
 of Trente forged at Rome. In the Country of Fraunce, for the
 Popes ſake were ſlaine they which were called Valdenſes, men
 women, and childzen, the ground and trees being burned with
 25. towneſ, or parſhes: Ferdinandus alſo did put the Goſpet-
 lers to the ſworde, and when hee ſawe an infinite boucherie or
 ſlaughter to be committed, being aſtonied at ſo great a cruelty
 and murder gaue it ouer. The People of Sardis forſake y^e firſte
 preaching being the beginning of pleaſure and ioy, when in the
 fiſte age Charles the greate compelled the Chryſtians to wor-
 ſhip the Pope: and in the ſiſte tyme Popiſh Princes encoura-
 ged men to make warre agaynſt the Goſpellers in Fraunce; to
 bynne them vnder the Popes ſubiectiō. Philadelphia foughte
 for her brethren: there is a meeting together of brethren: they
 that were the Albigerenſes ſtudy euery where and endeuoure
 to reſtore the worſhippinge of the Goſpell, and the Apoſto-
 licke Church. All the ſiſte age there are Prophettes exhor-
 tyng all Men to the inuouation or renewinge to weete of the
 Goſpell, and tellyng them that the Lords ſeconde coming
 is at hande, and that euery man bee ready to receyue him
 in the ſyſte time. When greate trouble is ſpyred vp, Chryſte
 ſendeth

ſendeth forthain nations to fight for his people, & being beleuers
 to poſſeſſe the place of the vnbeleuers: there are which declare
 that the ſeconde coming of the Lorde is at hande, and that y^e
 Kingdome of Iſraell is a preparing. The Church of Laodicea
 byngeth the ſeuenth age, and the ſeuenth time into iudgemēt
 that ſhall be euer after in the Kingdome of Iſraell. This I de-
 clared in the beginning that a ſumme and order of that whych
 is to bee ſpoken mighte bee kepte whereby wee ſhoulde vſe
 fewer wordes: and euery man moze eaſy (knowing the hiſtory
 of that is paſt) ſhal be able to perceiue what the Prophet ſpea-
 keth of.

*Theſe thinges ſaith he that holdeth the ſeuē ſtarres in
 his right hand & walketh in the middes of the ſeuē golt-
 den candleſtickes.* Becauſe in this ſecond and third chapter
 y^e ſeuē churches are hādled by a certain order, & y^e ſeuē ſcales
 in y^e cap. fiſt, y^e ſeuē Angels wth y^e ſeuē trumpets in y^e 8. chapter
 are alſo handled by a certaine order: that in declaring the thin-
 ges there may be had conſideration of the almighty father ma-
 ker of heauen and earth, who is knowne to haue founded and e-
 ſtabliſhed the church in all times, as he which hath euer made
 all thinges: that conſideration he had of the ſonne, who came to
 perfourme the fathers promiſes, and to open the Scriptures:
 that conſideration be had of the holy Ghoſt, through whom the
 Father and the ſone brought all thinges to paſſe. Becauſe I
 ſay, theſe thinges ſtande thus, wee ought to marke after what
 ſorte the wordes are placed. For in the viſion of the firſt Chap-
 ter we haue ſet downe all things to be in Chryſt: by whom and
 in whom all thinges are, and the Church of all times alſo. But
 becauſe the ſonne is in the father the thinges which are attribu-
 ted to the one were after their manner attributed to the other
 in euery one: and in one God y^e Father, the ſonne and the holy
 Ghoſt it is to be known. Wherefore when we haue ſet downe al
 things to be in Chryſt, & to ſtā ſure through him, theſe things
 alſo are underſtode to conſiſt in y^e father. And y^e moreouer there
 may be had a diuiſiō of perſōs, diuers things be attributed to
 y^e father, to y^e ſō, & to y^e holy ghoſt, as here in y^e 2. & 3. chap. bi-
 cauſe y^e creatiō is attributed to y^e father, there is firſt made the

rehearfall of the seuen Churches: because mozeouer the forme and paterne of all things cometh into acte through Chryste, there is attributed to him the opening of the booke, the vndoing of the seuen seales, and the perfection of all things: because in the thirde place the Father and the word byynge all thynges to passe by the holy Ghost, the byynge to effect, and the working is attributed to the holy Ghost, accomplishing all thynges in the Angels, and in the ministers of God. And that this diuision of persons may be kept, there are set out the seuen Churches, the seuen scales, the seuen Angels with the seuen trumpets which diuision was set in the beginning of the booke, where the Apocalyps of Iesus Chryst geuen him by the Father, by the Angell is sent to Iohn to be disclosed to the seruauats of God. But because the Father is in the sonne, and the sonne in the Father, as Chryst himselfe sayth, and that all thynges are giuen him by the Father, and that those thynges are his which are by the Father: although he speake here of the church created by the Father, yet Chryst speaketh thus: that also by him shee may be created naurished, perfected and gouerned. Wherefore he saith that he holdeth in his hands the seuen starres by which are understode all ministers appoynted at all times to byynge the Church to perfection by the new word as I sayd before, that the Word which was vttered to the church at all times by the ministers, was vttered by the sonne of God, who euer hath ben. He is sayd also to walke in the middelt of the seuen golden candlestickes, which hath made all thynges perfect in the Church of all times in the world according to his word, that hee may be knownen to be euerlasting with the father. Wherefore when the word of the Lordes Church is renued seuen times, we oughte to obey Gods euerlasting word. For Chryst taketh to him these assigned termes, when he writeth to the Church of Ephesus, bearing rule and publique office: which set out the names of the dignities, and offices they haue in those wytynges, wherein they forbid, or commaund any thinge by common decree, & also Chryste seemeth in those assigned termes, that hee woulde those thynges signified which he wrote to the Church of Ephesus, which ought to obey the Apostles which he sent: and let the Ministers

Ministers vnderstand whatsoeuer they be, & they are through Chryst, as Paule saide: What is Paule, what is Apollo, but Ministers by whome yee haue beleued? Likewise we are warned that it Chryste with his Spirit worketh all in al, that neither Iew nor Gentile coming into Chrysts church ought to boast in his ceremonies & dead workes. I know thy workes. These thynges ought to bee playne by the Epistles of Paule, in which we see his contention with the Iewes, Gentiles, and naughty Chryistians: which woulde haue themselves to bee sanctified, and attaine to all thynges by ceremonies, by the lawe, by workes, by free will, and by mans strength. The Apostles, & the true Disciples of the Apostles, haue striven against these, contended and suffered many thynges: they haue abiden much that Chrysts workes might not be marde, and that the Churches might continue.

Neuerthelesse I haue some what agaynst thee because thou hast left thy first charitie. The first charitie is described in the ende of the second chapter of the Actes, & elsewhere in the same booke, from the which men fell by little and little. Mozeouer the first charitie is understode to belonge to the Fathers, which in the euening came to the gates of the city looking for straungers, that they might harbrough them, which when they endeuoured to do, it befel them, as Paule saith Hebr. 13. that they lodged Angels. What if they had then knowne any thinge of this warning of Chryst: I was a stranger, & you harboured me: Iohn in his Epistles woulde haue vs to vse that charitie, which we had from the beginning: and whych in the ende Chryst saith in the 25. Chapter that he will ouersee & correct in euery one of vs: this saying of Chryst, That which ye haue done to one of these little ones ye haue done vnto me: hath alwayes ben meete to be put in practise, and they whych haue not heard, shall heare, and vnderstand it when the iudgement is ended.

Remember therefore from whence thou arte fallen. If charitie bee neuer forgotten, as Paule sayth 1. Corinth. 13. when some other thynges do faile, then ought wee neuer to forget it. Notwithstanding if at any time wee should forgoe it, let it forthe.

it forthwith bee restored and maintayned : for without it thou shalt not be of Chryst, and of God the fathers stocke, whercupon it followeth.

Or els I wil come vnto thee shortly, and will remoue thy Candlesticke. The which came to passe, and the commendation that the Church had in Asia came into Europe.

But this thou haste, that thou hadest the deedes of the Nicolaitans. By the deedes of the Nicolaitans are signified the forsakers of the first Charitie, and the forsakers of their Churches. For charity is not onely requyred that thou mayst be liberall towardes the needy: But also that thou exceedingly loue all the faithfull at once, and the very body of the Church: and let the minister chiefly do it in her. The true Schollers of the Apostles were euer careful for theyr Churches: they suffered not other to corrupte and misgouerne them: they coulde not away with naughty and false Apostles: they had a care of them as of theyr Wiues: euery one did his worke and duty in his owne Church. He did not forsake her, he brought her not out of order, he did not trouble other. He did for all that ouerpasse that which was commodious for other. Were those thynges concerning this may be gathered out of the history, which were in the time of the Apostles and disciples.

Let him that hath an eare, heare what the spyrite sayth to the Churches. This seemeth to mee to be like to this. He that hath eares to heare let him heare: He that can vnderstand let him vnderstand or endeuour and study to vnderstand. Let euery one know that I haue not spoken so much of the leues present, as of the Papistes to come and others. Let euery one be diligent to vnderstand the thinges which shall appertayne vnto him. After the same sorte Iohn seemeth heere to say. Hee that hath an Eare. Hee that hath the Spyrite, and knoweth howe the Spyrite speaketh in Propheepe, let him heare and marke what is to bee vnderstode by these Woordes, to weete not onely the story of the presēt tyme: but also of those which were in the fyrste Church buylded vpon the promises of Abraham, and in those Churches which shall be after them
of Asia

of Asia. Wherefore whē he spake to one church of the Ephesiā he said, what the spyrite sayth to the churches, & the same is sayd consequently in all, that in one Church of one place, and of one time, more places and times may be vnderstode: and all Churches from time to time, in whome the same and the like doth happen. Let vs then reckon here also the Church of the which were vnder the promises, and the Churches which ensued after the Apostles euen vnto the second commynge of the Lord: & those also which we haue seene in this time in the restored preaching of the Gospel. In the first age of promise there were thinges prynciple worthy in Abraham, Isaac, and Iacob. They strove agaynst the wycked and the vngodly. Iacob tooke patiently the Wrath of his Brother, the bondage of his Father in law, and the lyke. The sonnes of Iacob by many thyngs to theyr commendation, but not thys, that they hated Ioseph, and Benjamin: theyr Charity was turned into enuy and hatred; & deede of Ruben was farre naught: which we see in Genesis, was more than Nicolaitical. The lyke a doe had Luther, & other the Popes Clergy, which the Apostles had with them & were agaynst the doctryne of the Gospel: and that was about the single Lyfe: about the Church: and about the Doctryne. But what contention the Godly haue had with the Papacie, from the beginning herof vnto this time the history may teach euery man, and we in the 4. Chapter of this booke, and afterward standing vpon those thyngs which concerne our tyme shall see. Albeit the doctrine be commended in our new Preachers, which Luther & other haue preached touching Iustification: & it be one to the of the Fathers, as it may appere to euery mā that readeth the old Fathers, & the auncient councels, yet charity was found missing in the People, and in many of them also. Heere woulde I haue an other to declare thys at large, & let it be sufficient for mee to haue spoken of it. Thys sayinge of Chryste is nowe bereft in euery Mannes Mouthe. And the Charite of many waxeth colde. Iohn seemeth heere to requyre that mutuall Charity after the māer of the Apostles

Apostles should appeare in them, in whom there was one selfe same doctrine of the Gospell, and profession of faith, and that this saying of Moyses should be obserued: The law of the citizen and the straunger, of the straunger, and the citizen ought to be one. Which doubtles seemeth to be kept in very few. And because I sayd that charitie is not onely requyred, that thou mayst be liberall towards a few poore folkes, but chiefly, and aboue all that it may be alwayes seruent towards the whole body of the church; this seemeth to mee meete to bee examined by the same caritye, that Princes professing the Gospell and being at peace in their owne Countries oughte to haue had a care for the Gospellers, which were troden downe and slayne in other countreyes: and if not herein, I verely thinke y there hath ben no charitye kepte towards the Church. For at the preaching of Luther there arose immediately a greate multitude of people embracyng the truth, and of learned men, which saw faultes at the first falling out aboute religion. Neither was the Church then set in order, for all men y had vnderstanding were not hearde. But euery one delte in his diocesse as he thought good. Hereof arose a controuersie betweene them which were reuolted from the Papacie. Hereof dissention begun. Perupou so many Heresies tooke they? originall. Hereof so many fell at variaunce amonge them selues, and so many Christs sprange up. Moreover whylest amonge them that had receiued one selfe doctrine of Iustification, there were diuerse opinions about the expounding of these wordes: * Hoc est corpus meum. This is my Body. Yet y louers of Christs church did not breake company: wee assembled together, and came to one supper. I being a younge man fled the violence of the Inquisitours, which persecuted me in Italy, and came to Straubrough, where Iohn Sturmius being Rectour or gouernoure of the Aniuersitye gaue mee friendly entertaynement in his house, that diuersitie of opinions was there also: Notwithstanding wee came to one table, thynking of nothing but of y ioyning together of vs all in one Church with Christ. Beynge wycke in moze yeares, I came to the common supper at Basill, where the chiefe ministers helde one opinion, and the other

Ministers

Ministers an other: and I there declared myne Opinion in shewing what Elias did at his sacrifice, when hee was at variaunce with the Priestes of Baal: neyther was I repproued by Sulcer, who gaue mee Breade; but charitably delte with mee as a Christian, and then there and before if there were diuersity of opinion, there was not parting of mindes, and breaking of Charity. And as it seemeth to mee many nighte abstayne from this contention which parteth brother from brother, dissolueth and disperseth the Churches: stirreth by strife & discord, which we see is against charity, peace, and the ioyning together of Christs members with Christ. When Christ sayde to the Apostles asking him the place where the Supper should bee provided: Goe into the City, yee shall find a man carying a Bottle of water, follow him, and into what house soeuer hee enter, say to the good man: The Maister sayth, where is the dining Chamber? where shal I eate the Pasouer with my disciples? The ordinaunce of the former Ministers who were before the first Councyle of Trent seemeth to mee to haue bene declared: who determined that wee oughte not to contend, but that their Supper should bee common which had receaued one doctrine touching Iustification. For when y Disciples make demaunde of the place, their contention concerning the Lords Supper seemeth to be signified, which professesse one Gospell. And when Christ sayth: Goe into the City to a certayne man: not openinge any mans Name; hee also warneth vs not to name any Man: that wee shoulde not saye that wee eate the Supper of LUTHER, CALVIN, or of any other, but of Christ himselfe: and that there should not bee peculiar Suppers, as Paule warneth vs. And when there is founde a man carying a bottle of water, he is ment to come to the Lords Supper, and to belong to the Lords Supper, which hath brought with him the promises in Baptisme; and sayth; because he is become the seruaunt of Christ & iustified in Christ. The names as I sayd are not vttered: Christ is called Maister, and the other his Disciples. The Maister is sayd to eate the Pasouer with his Disciples, that the Suppers of priuate persons mayntayning diuers opinions may be

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taken a

taken away. That which is promised thee in Baptisme, is geuen thee in the Supper: and that which thou hast promised in Baptisme, thou dost promise also in the Supper: vpon the taking of sayth in Baptisme, when the same is more and more encreased & confirmed: thou comest to the Lords Supper: not because thou arte wiser then thou hast bene, nor because thou knowest more misteries. That decde of the Apostles, and that comaundement of Christ seemeth to me most of all to concerne vs: as also y reprove of Paule, where he blameth y Corinthians eating their owne suppers: for he sayd y the like heresies, & contentions should be betwene vs. Wherefore I warne not, but I beseech al both Papists, & others whatsoever, professing the Gospell, to marke what Moyses meaning is, when he sayeth: Yee shall leaue none of it vnto the morning, nor breake any bone of it. Let them marke (I say) what is ment when it is sayd; none of it is to be left vnto the morning: Lykewise when the bone is forbidden to be broken. Truly as I thinke, it is not only sayd, that the bone should not be broken because the Bones of Christe were not broken; but also for an other thinge, which then concerned the Hebrewes, and nowe vs. If these two pointes were vnderstoode, as I bere y thinke, there should not bee so much discention amonge vs, but there should be one Supper, and one Church, and we all should bee one in it. And I beseech God the Father, and our Lord Iesus Christe that it may so come to passe, and that the first charity may be restorer.

Wherefore be mindfull] This hath bene read, and run ouer, or ouerpassed without any heede takinge, as many other thinges haue bene. Whereof it came to passe that the Candlestick, that is, the glory of the Gospell hath bene remoued, in some the light of doctrine hath bene diminished: for we begyn through the Spirite, and bringe to naught through the flesh. Here will I speake no more, when Christe shall make an end of troubles, there shall appeare the remouing of the Candlesticks placed by him in the Church, what it hath bene, and in what places. And my desire is y we rather correct our faults, make good y which wanteth, and amend that is amisse; then y men

men should requyre at my handes to recite euery errour, and to speake of them that are to come.

But this thou hast, that thou hast not hated the deeds of the Nicolaites] Of the Church men of Rome, which as they abhorre Whores; so they lay aslee y care of the Church.

To him that overcometh, will I geue to eate of the Tree of lyfe, which is in the middes of the Paradize of God]

The tree of Lyfe is the lyfe of the Sonne of God, which is in the Father. Wherefore the first Fathers, Abraham, Isaac, & Iacob, and their twelue Sonnes, of whom they which had fallen from charity did aduance themselves, and correct that which was amisse, as their testaments do declare, they ouercame, and lyued in that hope, that they did eate of the tree of lyfe, so in like maner they which ouercame in the tyme of the Apostles, and after, and at length in our tyme shall be Partakers of the same victorie, and ryches: in ouercorning, to wrete in abiding the fight agaynst the aduersaries: in subduing afflictions, discommovities, and troubles: and in bridling naughtye desires: which to do, is y duty of euery man professing himselfe to be of the number of the beleuers in Christes Church, neuer forsakinge charity. To them which shall doe this God will geue the life which is in the Sonne; or the Sonne will geue them that which he hath of the Father. Paradize is a blessed state, and a blessed lyfe which the Father geueth y the Sonne. Wee then which shall ouercome and continue vnto the ende, shall be saued: hee shall obtayne to be receaued by the Father through Christe into euerlasting lyfe. Here seemeth to arise a difficultie, or hard question, because in the 2. Cap. of Genesis, Adam was forbidden to eate of the Tree, that is in y middes of Paradize: and here the meate thereof is promised. Which difficultie seemeth thus to be taken away, because it is one thinge to eate by it selfe, & an other geuen to eate. It is one thinge if thou eate, & take the fruites of an other mans ground, or Garden; an other if they be geuen thee to eate, & to be partaker of them. The one thou oughtest not to do, the other thou mayst. So in the 2. Cap. of Genesis, to eate of y tree which

is in the middes of Paradiſe, is to attrioute, or take to himſelfe the thinges that belong to Chyiſte, and to make them his owne. And here to eate, ſignifieth to receaue, and acknowledge that which Chyiſte hath geuen vs: and therefore being wel receaued, to be well eſteemed, & fozeuer to be enioyed.

And vnto the Angell of the Church of the Smirni-ans write: Theſe things he that is the firſt and the laſt]

Wee ſpeaketh of the ſecond age after the Apoſtles, when Ty- rannes in all places perſecuted the Chyiſtians: and therefore that was called the age of Martyres, the Sacrifice of Bodies, whole ſweete ſmell aſcended to the Father: Chyiſt giueſh to himſelfe thoſe aſſigned tearmes, by the which alſo he ſheweth that he ſuffered, and was deade: and yet alieue, and that there is in him euerlaſting life, from which he will put murderers, and will giue it to them which haue ſuffered and dyed for his name. For he which is firſt and laſt is greater then they which at any time were created, or created, and are deade: who is p- enduring, continuall, and euerlaſting lyfe: who being deade, roſe, and lyued when he would: he is able to geue euerlaſting lyfe to whom he will, and put from it whom he will: I knowe thy workes] in preaching of the Goſple: tribulation] and that thou doſt ſuffer perſecution, ſorrow, ſtripes, reproch, and Death, and Pouerſy] thou arte ſpoyled of thy goods. But thou arte rich] as the deade in Chyiſte doe get euerlaſtinge life: ſo they which become naked for his ſake ſhall poſſeſſe bys ryches.

And I know the blaſphemy of them which call theſelues Iewes, and are not, but are the Synagoge of Satan.]

This ſeemeth not to be referred to the Gentiles, which could not abide the name of Iewe: Wherefore the new name of the vniuerſall kinde ſeemeth to be put for all profeſſing Religion, which vnder the name of religion doe perſecute him that profeſſeth the true Religion, & terme him Hereticke. Were chiefly the Iewes are reported, which perſecuted the Apoſtles, and the Diſciples of the Apoſtles, and called them Hereticke: & of the Gentiles they which receaued Baptiſme, were hinderers of the true doctrine, and made a buſineſſe in y Churches.

Among

Amonge the People of Iſraell, Iannes, and Mambres were: a- gainſt Moyses, Datan, and Abiron, and Miriam. Whyleſt in our time the preaching goeth forwarde, and after y firſt vari- ance of the Clergy with Luther, the Pope proclaymeth an he- reticke; a cruell inquiſition ſprang vp agaynſt them that be- lieued the preachinge, Wynces were egged to make warre a- gaynſt the Goſpellers, and to put them all to y ſworde. And this the Wyſtozy declareth. There was diſcord alſo among the that profeſſed the Goſple. Theſe thinges, and the perſecution of the Papyſtes cauſed ſuch trouble, tribulation, and pouerty, that a man is not able to ſet forth in wytyng what the faythful haue ſuffered in this time. Wherefore as the perſecution of Pharo, of Nero, and of others was vnspeakeable, that it could not all be put in wytyng, as God alone knoweth all: our per- ſecution alſo cannot bee declared: whereof God alſo hath ſpo- ken: I know thy workes.

Fear none of thoſe thynges] The exhortation, or chear- ing is to the Martyres, that they ſhould beare, becauſe other alſo haue ſuffered the lyke: and that the faythfull ſhall ſuffer hereafter aſmuch at the handes of y Cleargy, as they in times paſt ſuffred of Ty rannes, and y is attributed to Satan by reaſon of Antichriſt, in who Satan worketh, who is ſayd to put ſome in pryſon, that is to ſay, to be ſlayne. Seeing then that the ex- hortation is made to the Martyrs, it was made alſo to vs, who in theſe dayes haue ſuffered y like. But y this might appeare, which I haue ſpoken concerning the aunciente Martyrs, & of our time, the tribulation is ſayd to endure ten dayes: the perſe- cution of the Martyrs continued certayne hundred yeares: the in ten dayes time is myſtically vnderſtoode, and here wee are warned, y thoſe things are to be applied to other times, which are ſpoken of one place & time. Wherefore in theſe ten dayes I ſuppoſe the whole time to bee ſignified, wherein the Godly ſuffer of the wicked. Cleer may many wayes diſtinguiſh this time: as if thou begin from Abel, and Cain; and reckon y time from Abel to Enoch the righteous, from him to Noe, from Noe to Abraham, ſhal be 3. times: thou ſhalt reckon 7. from Abra- ham vnto the beginning of the 7. age. when y Chyiſtian people

shalbe troubled no more: and so there shalbe ten; other wise in the scue ages, and the thye states of the world thou shalt haue ten. Other wise thou shalt reckon scuen Ages, or tymes from Chypte vnto the Kingdome of Israel begun, and vnto the Angell descending from heauen, who is spoken of in the 18. Cap. and vnto the Angell standing in the Sonne, in the 19. Cap. & to the Angell hauing the Key of the Bottomlesse pit byndinge Satan, and the false Prophet, and bynginge an ende of afflictions: and so there shalbe ten. We may and we ought to apply also these ten dayes to the last times, when y^e preachinge of the Gospyle began, and to deuyde it as Moyles doth the ten plagues. For y^e like persecutiō was in Egypt when y^e Hebrewes younge Chyl dren were drowned, and the rest brought in cruell bondage. The second & thyrd Chapter of Jeremy, causeth mee to belieue also that this exposition fitteth this place: and we sh^{al} finde hereafter this diuision of the numb:er of ten described in the seuen Beastes, and thye Codex. That thou reckon the time of Leo the tenth, of Adrian, Clement, Paule the thirde, Iulius, Paule the fourth, Pius the fourth: if thou put to these Pius the fiste, Gregory y^e thirteenth, and an other to come after him there will be ten. The worde Decimatio, or Decima, that is to wite, Tything, or the Tenth: in the ende of the 6. Chapter of Isay seemeth to signifie y^e same, if a man marke the whole sentence of that Chapter. And there are sayd dayes, and not Nightes because the light of the Gospyle, and of Prophecy, hath opened, and disclosed this Beaste, which was accompted a man, in the time of darknesse, and hee hath appeared to bee Antichriste, which seemed to bee Chyptes Uycar. But Chypte shewed in him which being deliuered of the vncleane spirite tooke seuen other worse then the first, that after the time of the Martyrs the persecution was renewed by the Pope, & his Clergy being waken wicked people, as they were before, and worse. The olde persecution nowe brought by agayne after the establisshing of the Papacy, agaynst the Godly in Chyptes Church, & brought onto these tymes of y^e Lords second coming was greatly encreased in the seconde time of y^e preaching, when it watched it selfe farre abrode from Saxonie. For

onie. For the Pope and the Papistes seeing the preachinge to take roote in euery countrey, thought good to vse fyre, sword, water, payson, and all kinde of death agaynst the Gospellers, how great the persecution, turmoyle, trouble, and death hath bene, as I sayd, God himselfe doth knowe. They which were faythfull before and nowe, they which haue maynetayned the truth of Gods word and the Gospyle, shall receaue the crowne of euerlasting glory, which is in Chypte. And these thinges seeme thus meete to be expounded: because also it is sayd here: *Hee that hath eares to heare let him heare what the spirite sayth to the Churches* For it is not sayd to y^e Church of the Smirnians but to the churches, that those things which are sayd to be in one Church ought to be referred to all, when the like thinges be they well, or be they ill, come to passe, and spring by. Touching y^e second death I haue nothing to say, for Iohn in the 20. Chapter sayth that there is a hell, and a lake of fyre, into the which all they that are agaynst Chyist, not belieuing the Gospyle, & persecuting the Gospellers, shalbe cast.

And to the Angell of the Church at Pergamus write, this sayth he which hath the sharp sword with two edges.

What is ment and signified by this sword I hon doth open in his 19. Chapter, to wit, the Gentiles, or the Heathen, whom Chyiste will strike, and Kinges whom hee will destroy with a rodde of Iron, and so forth. By the Gentiles or Heathen are here to bee vnderstoode not onely the Turkes, and theyr lyke: but also the Pope and Papistry, and those which are become Heathen, lyuing as the Heathen, and not as Chyistians: sauouring of the thngs y^e are of the Heathen, and not of the thinges which are of Gods people: and this wee see in the 63. Chapter of Isay. Cap. 9. of Jeremy. Cap. 16. of Ezechuell. Here this assigned terme of Chyiste is alleadged, because he which hath the two edged sword commaundeth the thinges to be wypte, which shalbe spoken of: because the time past of the captiuitie of Babylon is brought to remembraunce, when the God of hostes stroke the Kinges of Israell and y^e peop^{le} with y^e sword: which he had threatned before by y^e Prophets y^e he would doe: and be-

and because þ Bishop of Rome also is signified, who is grown to ease and idleness, and hath gotten that authority which was meete to be geuen to Christe, and his Church: and whereby þ church was to be built & set in order, þ by her þ whole state of the Christia people might be gouerned after Gods law, and þ Gods will might be knowne in all thinges. And þ this shoulde be done in not placing therein the Bishop of Rome, and other tyrannes, and Prelates: which would speake, and do þ things whereunto their lust and fantasie led them: but it shoulde bee sought in Christs members, what þ head doth speake in them. The Pope, and þ Prelates haue done contrary: they haue willingly receaued the authority, rule, and goods of the Church: and by contemning the members of Christ, and þ head Christ: they are become Antichristes: and the Clergy hath done the worke, & businesse of Satan, & Antichriste, but not of Christe. Hereof often mention is made elsewhere, and in the 2. Cap. Oseas. And Christe doth nowe warne them, and sayth þ he is the Iudge, which is to come in his second coming to fight against them with his worde in the restored preaching of the Gospell: to fight with the sworde, to punishe, and to bee reuenged vpon the Papacy, vpon the vngodly, and vpon Traytours: to giue his faythfull seruautes (as it shalbe sayd hereafter, the hidde Manna, and the Syfres, which no man hath knowne, but hee which hath receaued. Furthermore because vpon deliuerance gotten of Tyrannes þ Church men were brought into Christs Kingdome, into the Paradize of pleasure; and immediately they reuolted from Christe, as it shalbe sayd in the Church at Thvatira: and sinned as Adam did, as it shall bee sayd in the 6. Cap. in the fourth Seale, the punishment is shewed in the two edged sworde, because the Pope was to be depriued of his spirituall and temporall dignity: his Eye to be pulled out, & his arme to be stricken, as it is sayd in the 11. Cap. of Zachary and the Angell shall stande at the Gate of Paradize, that the Pope may no longer preuaile agaynst him.

I knowe thy works, and that thou dwellest where Satans throne is, and thou keepest my name. &c.] Here Christ spaketh to his faythfull seruautes, which haue withdraue themselves

themselves from the bishop of Rome, & had rather liue with out renoune basely, and poorely, then at Rome and elsewhere to challenge to himselfe any power and authority in the church. But how much Pope Siluester, or an other after Siluester hath sinned shalbe knowne in the renewed Church. For then a comparison shalbe taken from the state of the renewed Church to the state Ecclesiasticall, which was after Siluester. Because this state was accompted to be according to Christ, and the Doctrine of the Apostles, and yet the Throne of Sathan shall bee knowne to haue ben in the renewed Church: For there the Pope tooke to him that which belonged to Christ and the Church. And so is he vnderstoode and other Bishops also which haue do the same in theyr Diocesse, to haue denied Christ: and not to haue kepte the name of Christ. That is to wete, not to haue kepte Christ to be theyr Heade, Kinge, and Lorde: But in the place of Christ to haue intruded and shewed themselves to the Christian people. Whereof it came to passe, that many retaining the truth of the Apostolicke doctrine and worshipping of God forsooke theyr Citties, not so much in time past for the persecution of Tyrants, as because after the tyrannous gouernment they abhorred the loose lyfe that was in the Clergie, from whō they exempted themselves: to the ende that they might not be ouer other, and that they might not serue any other but Christ.

And in my daies Antipas was a faythfull witnesse of mine who was slayne among you, where Satan dwelleth.

Here me thincketh after the manner of Prophecie, hee taketh the time which was to follow after Pope Siluester: and þ all the time is vnderstode, in the which there hath ben a contention amonge the Christians touchinge the Supremacie of the Church, and the Bishop of Rome, as Histories do declare: that it may thus be sayd: not onely vpon the disciples of the Apostles in the Church at Pergamus haue helde me for the saviour of the World, and haue not gone backe from my Gospell: not only in the time of Siluester, or immediately after my faithfull haue not reuolted from me and from my Gospell: but also my faithfull here after shall not goe backe from me: and from þ first faith of the Apostles. For seeing that the Pope hath esta-

blissed, seeing that he hath confirmed hys tyranny, so longe as it shall last, my Antipapes, to weete my seruants that intende the Popes ouerthrow, shalbe saythfull, they shall maintayn thy name and my Gospell with theyr blood. * In my daies, when I haue won the victorie in Italy by the death of my Partires: I got the souerainty and the kingedome & gouernment was giuen me.

* Antipas my faithfull witnes. They which woulde no other Pope, but me the Lord, made themselves Antipapes to weete the Popes aduersaries, and they were slaine where thou dwellest. I wil not say in my Church, because now my Church is not where thou dwellest, where all you understand the Papacie are called Chyistians: but it is Hell and the place where now not I, but Sathan dwelleth: the very same thou shalt finde in Oseas cap. 2.

But I haue a few things against thee, because thou hast there, them that maintaine the Doctrine of Balaam.

Among those which were withdrawn from the tyrannous gouernment, & vnclenly life of the Papistes, they are reproued which did not blame the Pope: but did allow in their Opyinion his authority & power, as Balaam did: who taught king Balaac to challenge to himselfe the Lords blessing and established his Kingdome.

To put occasion of Sinne before the Children of Israell that they shoulde eate delicate to Idolles &c.

That is to make them worship Balaac: and to offer the sacrifices to Balaac & Pope, which were meete to be giuen to God. So were ther many Doctors & professors of holines, which affirmed & the Pope is God on earth: which did ascribe that to the Pope which belonged to God & Iesus Chyist, & made the simpler sort of Chyistians to offend, and to hold Antichriste for Chyiste. * And commit Fornication. They preached of single life, they refrained from mariage and committed fornication. Bishops forsooke their Churches to go a whozing with the Pope: to be with him, and leaue Chyist, & the like: they which ought to haue serued Chyiste haue made the People diuerse wayes to goe a whozing vnder the Papacte: they haue foughte

for Balaams reward: many haue desired many thinges, greate Church liuings, & haue left to other the cure of the Church, which hunting for gaine haue eaten & sinned of & people, keeping them in manifold idolatry: preachers likewise haue bent theyr minde to large reward. This also God hateth, as he hated the dzedes of the Nicolaites. * Be conuerted. These wordes are plaine. * And I will fight against them. As Chyist shal fight with the Sword of his mouth, shall condempne by the preaching of & gospel, & strike & Papacy at his coming. So likewise shal he iudge the which haue allowed & Pope, & Papacie in their preaching. In cap. 2. Oseas God saith, strue with your mother because she is not my wife. This haue & Popes aduersaries do. Contrariwise haue they do that haue flattered & Pope propping vp & church of Rome. * Let him & hath eares here. &c. The example of Balaam which is brought forth sheweth also & we ought to thinke vpon & Israelites which did & like when Dathan & Abiron were stirred vp against Moyses & Aron, when they worshipped & wickednes of & Madianites: when Balaam did that which Chyist here speaketh of. Now these things may agree wth & Papacy & haue be & Prophecy of our time, we haue scene in & booke of Moyses. Therefore they are not now to be repeated, But let it be sufficient to haue touched & place. We oughte to haue an eye to our times, & & history is diligently to be considered what & Pope & & Papacy did in & third time of & preaching when Englad receiued & preaching of & gospel: Or rather when & first councel of Trent was helde. The history is to bee scene what & Pope wet about by his ministers, by Cardinals, by messengers, to overpasse & murder & was committed on & gospellers as it is spokē of in & church of Smirna, what writers haue ther be, how many preachers did Pope Paulus the thirde surname Feruesius win by rewards to confirme & Papacy otherwise then they thought, & to defend him as Balaam did Balaac the which getting Cardinalships, Bishoppicks & other dignities became & Popes followers, & wet a whozing wth & Pope. These things are more at large set out in Moyses, & many things are ther spokē of touching & first councill of Trent, and shall bee spoken of cap. 17. Where a cause mighte seeme to bee asked why the Example of wickednes is taken of the seconde Age, which was to be

taken of the thyrð, but of this matter I will speake anon in þ Church of Thyatira.

To him that ouercommeth will I giue to eate Manna that is hid.] By the hidden Manna I suppose is signified the reward whych Chryst shall giue to his chosen: whych rewardes the Pope and the Romish Church haue refused. The Popes reward was seene and holden in hand. The Clergy were rewarded with promotions, and large reuenuer. But Chryste giueth the Manna and the same hidden, because it doth not now appeare while our lyfe is hidden in Chryst: But shall appeare afterward, when in the thyrð state thy possession & kingdome of Chryst, as also the Euerlasting life which is with the Father in heauen, shalbe giuen to the faithfull. *And I wyll giue him a white stone, and in the stone a newe Name written.* I thinke that by this stone is signified the Vertue and singular gift of the holy Ghoste, which is giuen to euery one of Chrystes Members, & is imprinted in them that it may bee in them for euer, and be to them also a pledge of euerlasting life with the Father in heauen. Likewise the ioy & state which euery faithfull man shall haue in Chryst and from Chryste in like sort with the Father. Likewise the ioy and feeling which the faithfull shall haue with God of his blessednesse in his ioyning together with Chryst Iesus and God the father in heauē, which feeling of Gods gifte, and of the partaking of Chrystes and God the fathers charity cannot be expressed in wordes. Therefore Chryst will giue to them that loue him the thynges which no eye hath seene nor eare hath heard, nor heart hath thought.

And vnto the Aungell of the Church of the Thyatirians write: this sayth. The thyrð age from the Apostles was concerning the Church deliuered of Tyrants, when at Rome and elsewhere in many places there was a free profession of the Gospel, and of Christianity: the fowerth was concernynge the revolting of the Bishop of Rome and of the Romish Church frō Chryst. And because the Romish Clergy being made lords did immediatly reuolt, & wel nere no time came betwene þ getting of their Lordship, & their revolting. Therefore the thirde & the

the fourth age haue not much difference: and otherwhile both are taken for one, & the time semeth to be all one with þ time þ Adam abode in Paradice to weete a little while, & þ reuoltyng of þ Pope & þ Romish Church semeth to be Adams sin. Whereof because it shalbe spokē in cap. 12. I wil not here make many wordes. For þ now the thirð & fourth age are taken almost for þ selfe same, because the things which were writtē to the church of Pergamus, & hereto þ of Thyatira are in a manner all one. For in the one the Pope & the Papacy is chiefly signified, in the other the Church men & Prelats making with him are signified, & namely the Inquisition wherof þ Iesabel which persecuted the Lords Prophets was a figure, and I meane the inquisition which began at Rome, & which sent for Merlin the Briton to come thither 500. yeaeres after Chrysts byrth, & always encreased: & now powreth out & practiseth al her poison & cruelty against the Gospellers. Therefore in the history of þ time of that Iesabell there was also a contention of Elias with the Priestes of Baal, which Baal signified the husband of Iesabell: that is of the inquisition which was in the Romish Church. Therefore the time of the Pope & þ Prelates is to bee understood, when they began to strike thē þ durst open their Mouthes to speake any thing agaynst thē, & agaynst their errors & bices: our time is here chiefly entreated of, whē Paule þ fourth surnamed Caraffa encreased, as much as lay in him, þ power of the inquisition. And þ semeth not to be passed ouer which was spoken of in þ Church of Pergamus touching Balaam, & Balac & hereof Iesabel. For when in þ Church of Pergamus I speke of the thyrð age, beginning according to þ Reuelation from the time of the Apostles, the like seemed to be taken from the thirð age of Moises deriued from Abraham, which belonged to the Prophets. Likewise when in this Church of Thyatira ther is mention made of the fowerth age the first beginning from þ Apostles: Were semed also to be brought forth an exāple from the firste Apostolicke Church of the like offence in the Church of Thyatira. For the fourth age of Moises which belonged to Chryst and his Apostles answereth the fourth age which begā from the Apostolicke Church set in order by Chryst, And wher

as the ages should come in one that the priesthood of Chryst & the kingdome of Chryst called the kingdom of Israel might be among the Christians: Behold the Pope maketh himself hygh priest & king in the place of Chryst. He is become Antichrist: & the Pope hath brought in among Gods people al things quite contrary to Chryst. For there was nothing in Chryst but good, & the Apostles did ordaine nothing vngodly. Iohn coulde not by the first Apostolicke Church take example of the notable mischief that should be in the Pope. He toke then for the fourth age after the Apostles of the former thirde age which belonged to the Prophets, an example of the wicked act of Iesabell & Achab, and of the priests of Baal. He toke also for the thyrde age from the Apostles of the second age which belonged to the law the example of the vngodliness of Balaam & Balaac, and that seemeth to be don not without a certain consideration, for to passe ouer that which I haue spoken that no euill was to haue bene taken from the first Apostolicke Church. Elias came to Chryst and repproued the Scribes and Pharises to be the generation of vipers, as in times past he did the Priestes of Baal. Likewise Moyses the Father of the Prophets might come into the thirde age of the Prophets. The things are like and almost the same which are reported of Balac & Balaam in the time of Moyses: & of the priests of Baal, & of Iesabel in the time of Elias.

Thus saith the sonne of God, which hath his eyes like vnto a flame of fire, and his feete like fine brasse &c.

Here the son of God is set downe, that the Papists & Inquisitioners may know against whom they made war. First let the Pope know whom he hath betrayed when he challenged to him to himself the possession of the vineyard, and of Chrysts kingdome: Let him know whose name is with him, with the inquisitioners, and with other wicked men, is now an offensive name: Let them know that he hath eyes like vnto a flame of fire which dwelleth in fire, wherunto none can come, which is God: wherby seeth they cruel & hidden counsailes against him and his members, the craft and guile which they daily vse: which will iudge & punish them, which hath already inaged them and will plague them

them into hel, & there will tread them downe with his feete & they neuer rise againe from thence: euen as with his euering iudgement he treadeth down the deuill with all his wickednes. *I know thy workes] He speaketh to them & were at Thyatira, & also commendeth them that before that time sought to be like Elias. Likewise those which in these Daies haue don the like, & which come in amidst the generall conflict against Antichrist: which cease not from the works of charitye, nor from labour, & which be come not turnecoates, but suffer all aduersitie euen vnto the end. Notwithstanding *I haue a few things against thee] But as in the time of Elias many went astray through great darknes & chiefly & husband of Iesabell: Likewise in Asia after the Apostles, or also in & time of & Apostles: Likewise in al & time of the Papacy. So now there is a great error in many & especially in Princes, as it was also in time past: ther is besides a great error in certain learned men which suffer & inquisition, & resist it not by force & learning whilst it challengeth vnto it & doctrine of & gospel, & of Prophecy: it prescribeth preachers what they should preach besides the wickednes of & inquisition, it compelleth the to teach vngodlynnes, it deceiueth, & vbleth violence against al the seruants of Chryst: & against the & endeavour to do him worship. *To commit fornication, and to eat Meates sacrificed vnto Idolles.*

This fornication signifieth & & Pope taketh vnto to be the Lord, to thinke & to do & selfe same things & he doth. To eat meates sacrificed to Idols is to be partaker of Papisticall idolatry in the inquisition and in all they vngodlynnes.

*And I geue her time to repent &c.] The newe Prophetes haue warned the Clergye fortye Yeares the Gospell hath nowe bene preached fortye Yeares, neither haue they gone aboute at any tyme to withdrawe them selues from the Inquisition and Fornication, that is they haue alwayes continued to deale for the Pope, and to take vpon them the persons of Princes to take parte wyth Popes, wyth Kynges, and Tyrants against Chryst and his Members. *Behold I will cast her into a Bed.] As Chryste hath suffered the Pope and Papists. So now he suffereth the Clergy and Princes to deale wickedly

wickedly and cruelly agaynst his members, that they may bee punished and destroyed in the greate troubles to come, so that none shall succede in their places: and the iudgement shall bee scene in them and agaynst the Papistes that were before that at length Chyyst may be knowne to bee iudge of the quicke & the deade.

Vnto you I say, and to other of them of Thyatira.

When it is sayd to you, and to other: it is signified that the Wordes are spoken to many. I then thinke that they are spoken to al the Godly which haue bene in al the Popes time, since when the Church men first began to forsake theyr office and to turne from Chyyst. And here is diligently to be considered the story of the thynges whych the Church men dyd to maintayne theyr tyranny and filthy Lyfe vnto our time. They then whych embraced not þ Popish doctrine agreed not with those churchmen, and fled from filthy liuing and errors, and yet considered not of Sachans deepe reach: that the Church of Rome was the Kyngdome of Antichryst, as Petrarca, Bocatius, and other knew: to ouerpasse Bernarde and other Doctors, are warned to continue in fayth and workes in awayting the Lordes coming. As they speake. They I say which haue knowne the deepenes of Sachan, haue sayd that the Romish Church is Babilon as Petrarca termed her couetous Babilon, Bernard, the seate of Antichrist. And so in our dayes the common Speech of all that are wise is, that the Pope is Antichryste: and the Popythe Bythoppes in the seconde counsaile of Trente (as I will declare hereafter) pronounced the Pope to bee Antychrist. *I wil put vpon you none other burde, but that.* &c. Wherefore in all the Popes tyme and especiallye at this time wee oughte to endure Aduersitye to contynue in the receyued Doctryne of the Gospell, and in mutuall Charite, as wee are also commaunded in the 3. Chapter of Oseas. *Neither oughte wee to seeke for any more and make any more a doe as longe as the Popythe Ungodlynnesse doth continue: as longe as there be heresies, as long as there is ignorance of many things, & especially of the end of the Babilonycall state:* and

and now especially when wee say this of the 74. Psalm. *Wee haue not seene our signes; there is now no Prophet, & there is none among vs that knoweth how long it was expedient to looke for that Chyyst should renew the preaching of þ Gospell; which also he did: that he should punish Antichryste and his followers with an yron Rodde, which hee doth: that he should open the Scriptures, and renewe the Church, and the whole state of his kingdome.*

And he that overcometh, and keepeth my workes vnto the ende I will giue him. &c. He concludeth that who so ever shall continue vnto the ende eyther to stryue agaynst the Papacy, or not to mapnetayne the Papacy: and shall constantly abyde to doe the thynges that are commaunded in the Gospell, shall be in Chyestes Kyngdome, as the Day starre neare the Sunne when he ryseth in the morning. For by a starre in the 24. Num Chyestes kyngdome is signified, that thou maist understand that the Gospellers shall be the Ministers in the kingdome of Chyeste, when that of the 2. Psalm shall come to passe: *Desire of mee and I will giue thee the Weathen for thine Inheritance, and the endes of the Earth for thy possession: thou shalt rule them with a Rod of Iron, and as a Potters vessel shalt breake them in pieces.*

Let him that hath an Eare heare what] The Spirit of the Lord spake: that as in the time of Elyas the godly should sticke to the preaching of Elias agaynst the wickednesse of Iezebell, and Baals Pryests: so they which were of the Church of Thyatira should be still carefull to wythdraue themselves from those that seeke for tyranny in the Church, and goe from Chyist to tyrannesse, turning the worshipping which they owe vnto Chyiste and God the Father, to themselves and to Tyrannes. Of these thynges which hee warneth them, hee much more warneth all the godly which were in all the Popes time: and chiefly vs, who are brought to the last Practyses, of Satan by the Pope, by the Inquisitours, by wicked tyrannes, and by all them that are possessed with naughty spirites, stryuing, & euery where making warre against such as embrace the euerglastyng Gospell of God, and of Iesus Chyiste.

126. And write unto the Angell of the Church which is at Sardi: these thinges sayth hee, &c.] Here the fiftie Age is described, when the Popes tyranny was established and confirmed by Charles the Greate: and then were there very few which tooke not the marke of the Beast, as it shalbe sayd in the thirtenth Chapter, here is also described the fiftie time of the Gosples preaching. And in Johns time the same after a sort seemeth to haue bene at Sardi. The same, as I iudge, was when Kinge Iosias ouerthrew Idolatry amonge the Iewes: there were then that gaue G O D his due worshippe, when well neare all Men seemed to them selues very Godly. But speake wee of the fiftie Age, because then all men well neare seemed to themselues to bee a lyue and to haue had the true worshipping of G O D, when they worshipped the Pope, and wrapped themselues in Ceremonies, and fleshly worshipping: but they were deade; because that age was attributed vnto Beastes, as wee see in the first Chapter of Genesis. So then were men deade through Synnes, and Offences, and as it were voyde of Reason, without Chryste, and the Spirit: without any notable Synnister whych should set forth Gods worde, and call men to a godly worshippinge. But Chryste much more playnely speaketh vnto vs, whych are in the fiftie tyme of Preachinge. When warre is in Fraunce, & certayne Synnisters stryue to haue the vpper hande in Doctryne: certayne Churches stroue to make other obay them. In þ meane season þ doctrine being turmoyled is not encreased, but diminished, and the Spirit that was is drawne to the flesh. The Hystory of the tyme is knowne: many wth Disputation, and wrtyng, turmoyle, and trouble the Churches, and the Believers: some in certaine Churches woulde haue all other to bee Heretickes that were not of their Oppinion, and did not as they did. There were scene dyuerse Popes, & dyuerse Romyshe Churches in many places. They attrIBUTE to them selues the Name of the true Church, and the true Church is there founde deade: for dayly the first preachinge was scene to
dye. Chryst

127.

dye. Chryste therefore sayth vnto vs which are in the fift time: These thinges sayth hee that hath the seuen Spirites of God and the seuen Starres. That Chryste whom yee preach is hee that requireth a continuall Spirit in his worshippe, which requireth constant Preachers of his worde. But you haue begunne with the Spirit, and destroyed with the flesh. As you ought to haue gone forwarde in Preachinge, sainte therein, & by litle, and litle suffer it to decay, whych they Buildd that were constant Preachers before you. I warne you that I haue the seuen Spirites of God; and that I am able to geue, and take away the Spirit when I list; which in all ages of þ world haue geuen Gods Spirit vnto all them that haue bene partakes thereof. Unless yee turne you to those thinges that belong to the Spirit, I will cleane deprive you of Gods Spirit. Which let, they that be wise pray that I doe not, and say: And take not thy holy Spirit from mee. In all ages of the worlde I haue sought for the Spirit in all worshipping giuen to God cyther in the Lawe or in the Gospel. I giue you warninge that I haue the seuen Angels (that is) that all the Synnisters of the worde, whych were in all ages of the world were ordayned by mee; and wyshed them constant. If you leaue of from the first Preachinge, Dyligence, and Godlynesse, I haue power to place other in your roome.

*That is, by
the Lorde
Chryste.

I knowe thy workes] Thou Papist, thou that dost professe my Gospel, both before, and now, & at euery tyme, I am present, & I see what you doe preuily, and openly. Chryst knoweth and punisheth all: and þ iudgement beginneth at Gods house. Thou hast a name that thou lyuest. The reporte is that þ worshippinge of G O D, and the Preaching is with you, and that therefore you are appoynted for my euerlastinge Lyfe. But thou arte deade. It fareth otherwyle in many. My worshippe is not among you: yee make your selues Chrysts: yee preach your selues, and not mee. I tolde you that I had þ seuen Spirites of God: and þ in my preachinge of all ages the worshipping of þ spirit & not þ flesh was euer preached. I tolde you that I had the seuen Angels, which were Synnisters of the Worde: they Preached I say mee, and not themselues,
as you

128.

as you doe. Concerning þ Lords Supper, wherein Chyistes spirite is likewise taken, and thereby wee are made his body: Dyrnke yee all (as sayth Paule) through the holy Ghoſte in Chyistes body: that wee may liue in ſpiryte, and ſerue and obey our head: elſewhere oftentimes it is ſpoken of, and in the 19. Pſal. Touching the ſeuē ſolde Spyrite of whom Chyſte heere ſpeaketh. By theſe wordes of the Sonne of G D D wee are to conſider of his iudgement in Fraunce, in the murder of the Goſpellers: whereof Ezech. ſpeaketh in his 9. Cap. Wee are afterwarde to cōſider of it in all thoſe whom Chyiſt ſhall put away from comming to his Kingedome. Wherevnto they ſhall not come þ hauē not well behaved themſelues in their office, & haue ſinned agaynſt Chyiſte & the holy Ghoſt. Bee a wake. In thoſe thinges that concerne the Lords Supper, and that none make himſelfe Chyiſte.

And ſtrengthen the reſidue that are lyke to dye,
The preachinge alſo of the Goſples doctryne, touching iuſtification before preached is diuerſly toſſed: the Images are retained: the Ceremonies, and Poppiſh faſhions are by litle, & litle taken away, the thynges which were of the olde Fathers, or of the Apoſtles, or of ſuch as reſtore the Preaching of the Apoſtles, come to decay: to ouerpaſſe Charity, whych waxeth to colde. Whereof it cometh to paſſe that *I haue not founde thy workes perfect before God* And theſe thinges are not ſpoken of all, but of many. *Remember therefore how thou haſt receaued, & heard.* Remember yee Preachers, which now trouble the Churches, and the Conſciences of the Believers, and bying Papiſtry agayne, what Doctryne of myne haue you earſt receaued by my Preachers, and what haue yee heard by the ſame. And keepe. Keepe the thinges which yee haue receaued, and heard of them. And repent. Becauſe yee haue gone backe from their preaching, lyfe, and Spyrite. If therefore thou wilt not wacth. Chyiſte threatheth that he will puniſhe them when they thinke not. Wee haue ſcene already that Chyiſte hath ſodaynely ſet nowe vpon the French, now vpon the Spaniards, now vpon the Venetians. We haue generall murders; wee haue ſcene many of the Pyrates, and of the

of the people to haue come in daunger, and to haue fallen into the enemies handes: that nowe the ſire, nowe the ſword, now the plague hath ſodaynely taken away men boyde of care, and promyſing themſelues all proſperity. Greater thinges are at hand in the great troubles wherein we ſhall all be wrapped.

Thou haſt a fewe names in Sardi. That is, at this tyme whyle there are great Troubles in Fraunce, and Flaunders, there are yet ſome which haue not gone backe from the preaching, and from þ exerciſe of Religion, but ſtill haue thought and done well: as a fewe haue bene in the liſte age, which toke not the Popes parte. *Hee that ouercommeth ſhall be clothed in white araye* They that ſhall conſtantly abyde in doctryne, in liſe, and in ſpirite ſhall be iuſtified by Chyiſte, and ſhall not be put out of the Booke of lyfe: they ſhall not dye in the ſodayne murders, as it ſhall happen to thoſe that haue reuolted: and being defended by Chyiſte ſhall tarry in þ kingdome of Chyiſte to the ende. Let him that hath an eare heare: Wee are warned to weigh diligently theſe thyngs, whych the holy Ghoſte ſpeaketh to them of Sardi, and to the Pappſtes whych haue bene vnto thys day, and to vs looking now for great troubles, and Iudgment.

And to the Angell of the Church of Philadelphia write: Theſe thynges ſayth hee whych is holy. Theſe wordes are uttered to them of Philadelphia, (that is) to thoſe fewe, which a litle before were ſayd not to haue defiled their Garments, not to haue reuolted from the doctryne receaued, not to haue ſhruncke from the lyfe of the Goſple, nor from the ſpirite of the godly Fathers. And it ſeemeth a wonder, that he ſpeaketh here onely to them which continually abyde in hys worſhipping, and repproueth not þ reſidue whych haue reuolted, and which haue done wytkedly, as wee haue ſcene in the former Churches. I will ſpeake what I thynke. In þ French murder Anno Dom. 1572. the 24. of Auguſt. Chyiſt was ſcene notably enough to haue ſhewed his Iudgment, eſpecially a newe Starre ſene in the Element witneſſinge the ſame. Wherefore Chyiſt ſpeaking of that murder in the 1. Chapter of the Prophet Amos, ſayth: For three tranſgreſſions, and for

four I will not turne to it, as though he seemeth not now to debate the cause when his Iudgement was begun, but to goe forward with his iudgement. Therefore he speaketh not any more to the wicked as already iudged, but to his chosen, to whom he will performe the promises in his worde. Therefore in the sixt age newe Prophets are sent to declare that all that age the Lorde was to bee looked for who in shorte space will punish, and reward. Lykewise in the sixte time from the olde Prophets greate trouble is shewed to bee at hande; which the Godly looking for prepare themselves to escape it, and to obtayne Gods promises. Therefore in the sixte time after that French murder there was scene such a multitude of all kynde of men, as is described in the 7. Chap. Micheas, and elsewhere in the Prophets: that God seemed to bee kyndled with wrath, and onely prepared to punyssh Offenders, and wicked Men, whom hee had cast of from him: hee onely speaketh to those þ contynue to be his.

Micheas.
Cap. 7.

131. *These thynges sayth hee that is holy* Hee seemeth then þ Christe putteth his in remembraunce of the thynges, which he hath promised in the Prophets, when he deliuered his people from the bondage of Nabuchadonazar: & hath confirmed those thynges of the Church by new Prophets, as Ioachim and others vnto Luther: That all may bee ready to receaue those thynges after the great trouble is past. Christe which speaketh now here and in the Prophets is called holy and true: that wee may holde his promise sure, which nowe while there are generall murders, are in doubt, stagger, and feare all thynges: because hee which is Constante is holy and is not chaunged: and hee which cannot lye, promiseteth: then that which hee promiseteth is as if it were performed. Wee shalbe quite deliuered from the Papacy, & shalbe free in þ Kyngdome of Christe. Moreover hee promiseteth which hath the Key of Dauid: He I say, which is of ability, to whō all power is giuen in Heauen and earth: which remoueth, and placeth Kyngs: ouerthroweth, and setteth vp Kyngdomes, agaynst whom neyther þ force of Pope, nor Satan, nor Heauen, nor Earth, nor thyngs aboue, nor beneath can any whit preuaile. I know thy works. *Stay in the*

in the time of the Albigerians chaunged their lyfe vnto þ preaching. Likewise in the ende, or aboute the ende of the sixt Age, and in the entry into the seuenth: whereunto the greate trouble will open a greater entry: I hope that through the council of Fraunce, and other hereafter there will be in many a great amendment in life & maners, and þ the doctryne also shal become purer, and yet these thynges shal appeare in many of the Godly, when the great troubles shal aryse.

132.

Behold I haue set before an open doore, and no man can shut it. For those that haue continued to bee Christes an entry is prepared to victorie, to saluation, and to obtayne þ kyngdome of Christe, that they may raigue with Christ. There is no Creature neither in Heauen, nor Earth that can let what Christe hath appoynted, and what Christe doth. The Doore then is open. Wee shal no otherwise obtayne the Kyngdome of Christe then if we had already obtayned it, and entred into it. *For thou hast a litle strength:* What litle strength þ Gospellers had when the great troubles were shored vp, the Hystory shal declare: Lykewise what great substance & power the Papistes gathered against them: Then Christ with his might shal open vs the entry to his Kingdome, agaynst þ will of all tyrannes: and their Kingdomes shalbe subiect to þ Gospellers to come. And heere is signified that contention whych hath growne of the name of a *Catholicke, which þ Papistes *The Papist challenge to themselves, when they are Anabaptists, and with- doe challeng standers of them that are Catholickes in deed. the name of

Because thou hast kepe the worde of my patience. They holy Congregation, to haue continued in the worshippinge of Christe in suffering afflictions, and the Lordes iudgement. cloake their

And I will deliuer thee from the hower of tentation. furi agaynst

Christe will deliuer his from that great trouble, which he the true will bring in vpon the whole Earth, that all Belieuers may Church. be tryed, & Unbelieuers may be iudged, and here it appereth which time þ speech is, & that þ true interpretatiō is alleaged. *Behold I come shortly: hold that which thou hast that no mā take thy Crowne.*

Albeit CHRISTE seemeth to vs to vyue of the tyme, when all

Upon the reuelation.

When all the sixte age the faythfull could not shew their heads: and now when we are together by the eares, and in an endlesse Contention are at daggers drawing many wayes: yet Christ doth promise to come, and deliuer vs from so many euils. In the meane whyle we are warned to abide in the fayth, in worke of Charity and in the receaued doctryne of Gosples, and not to seeke for any more then that which hath bene giuen vs by the Preaching of the Gosples eftsoones begun, and not to turne away from it, as it came to passe before with many which God did cast off. He gaue to other the thynges whych they had: as it is sayd of the Candlesticke remoued. In the 3. Cap. of Oseas. Lykewise Barly & siluer are geuen. We are by these wordes willed to looke for the Lords second comming. Let that place be scene, and conferre it with this. That shortly is not to bee ouerslipped, but y^e wee consider what hath bene spoken thereof in the 2. Epistle, to the Thessal. When Christe here speaketh to vs, as though he were at this time of the sixt Age amonge vs, and sayd that he would shortly bring great trouble, & iudgment, and not to delay this vnto the last Trumpe.

Him that ouermeth will I make a Pillar in the Temple of my God. Wee that shall constantly abyde the conflict vnto the ende, & reuolt not shalbe as a Pillar in the renued Church; he shal therein still remayne, and not be remoued, as the Pope hath bene: & as many also haue bene reuolting from y^e Gosples.

And I will write vpon him the name of my God. The Sonne of God shalbe in his Kingdome: he shalbe renued in y^e renued Church: he shalbe established in the body of Christe: Touching the newe name of Christ, wherof mention is made in the Prophets, and touching the newe Name wherby wee shalbe called in the renued Church: time shall open these and other thinges: in the ende of the Booke hee entreateth of the Church, which shall come from Heauen. Those thinges which are there spoken they shall obtayne whych shall continue vnto that time vanquishers of Antichryste, and of afflictions. Let him that hath an Eare. It concerneth vs most of all to heare these thinges which the holy Ghoste speaketh to the faithfull, which shalbe in the time of the greate troubles.

And

Upon the reuelation.

Fol. 57

And vnto the Angell of the Church of the Laodicians write: these thynges sayth Amen.

Here is described the seventh time of the Gospels preaching begun agayne, when vpon the ending of the notable iudgment at the vale of Josaphat, wherof Iobell speaketh, the promises in all Prophecy shall be perfourmed: there shall be a difference betwene them that are Godly in deede and counterfaites. Gods iudgement yet inuading euery place. The Godly in deede shall haue the Victory, and the promised Rewards: and the other shall bee cast oute. John putteth *Amen* betwene as it were a Parenthesis that the truth of all Prophecies may be scene to bee brought forth and fulfilled: and all Promises to bee truly made and perfourmed: and thys God would chiefly haue, that wee may take heede, and that we also may beare witnesse. It followeth. *The faithfull & true names, the beginning of the Creatures of God.* That we may vnderstand that *Amen* whyle we consider what is signified vnto vs by those thre assigned terme. For by the faithfull witnes I know y^e Christe doth now preach his Gospell the second time, and is now come the second time, (as he promised) and perfourmeth the thyngs which he hath spoken by his Preachers and Ministers: that by true witnes wee may vnderstand whatsoever Christe hath spoken in his second comming. And when he is termed ** True*, I vnderstand the preaching of his first comming, and what thinges soener he hath tolde to come, as also the Apostles, and other vnto Luchers time. All whych haue fallen out, as hee hath tolde, euen as also his Doctrine of the Gospell hath ben true. And whereas hee is termed ** The beginning of the creatures of God*. It seemeth first to be declared that he is the firste, and the last, as it is sayd before that all in the Church haue bene in him from the beginning of time to the ende of time: Forouer the truth of Gods word tolde before hand from the beginning is also signified by him. At the beginning all thinges in the creatures were spoken of before to come to passe, as wee see in the 1. cap. Genesis: and consequently in all Moles, & the prophets. For in the thinges created and made in men, and in other thinges, the thinges which shall come to passe in the latter tymes

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are described, and whereas Chyſte is the beginning of every Creature: and as Paule ſayth, the firſt begetter of every creature: the things which were foretold by things created, were foretold by him. Or as he is the beginning of every creature: So is he the foreteller of all things from the beginning, which were foretold by his Creatures. Iohn would haue ſaid by Chyſt preached the true Doctriue in both his comminges, foretold true things at hys firſt and ſecond comming and alſo foretold true things by Moſes and by other of the Prophets, all which ſhall now appeare to be true by theyr falling out. And wher this is ſaide laſt, Chyſt alſo is ſignified to be the ſon of G O D, in whome are al things created, and al the faithfull in his church and alſo the way to tell of things to come, by things created whych in Moſes and the Prophets, is ſignified. And this ſeemeth a Prophetlike interpretation. The Preacher of the Goſpell might well ſay that Chyſt is termed a witnes becauſe he hath ſpoken of thoſe things which the Father hath ſpoken: * Faithfull becauſe he hath made relation of nothing otherwiſe then the Father hath ſpoke. Likewise Jeſus Chyſt is termed a witnes for himſelfe, becauſe the ſonne of God ſhall ſpeake, & he ſhall beare witnes of the iudgement to come which is p lon of God. * Faithfull, who ſpeaketh and hath ſpoken no otherwiſe then things haue ben and ſhalbe, Likewise that he is termed a witnes, & Faithfull by reaſon of a certaine falling oute of things, which could not choſe but fall out, after he had ſayd þ word: Neither can fall out otherwiſe then he hath ſaide. All theſe things ſhall wee ſee entrynge into the ſeuenth time which the ſonne of God hath ſpoke of by Moſes and all the prophets: which hee hath ſpoken of in the Goſpell by the Apoſtles & their Diſciples, and which he hath ſpoken of at his ſecond comming: they ſhall be ſeene when the Kingedome of Chyſt ſhall begin to ſettle in the lowe Countrey, Fraunce, & Spayne, and when þ Church ſhall be brought in order and eſtabliſhed by a Councell. Furthermore when the ſame ſhall come to paſſe in all Italy, when in the vpper Germany, and in al Chyſtendome. The hee whych made Heauen and Earth, and all things in them, whych

which made in himſelfe the firſt Parents, and all the faithfull of all ages ſhalbe declar'd to take all men vnto him; that at length he may appeare to bee the beginning of the Creatures of God, hee ſhall be ſeene to come vnto hym, and in hym all thoſe that are by him created in the whole Worlde, as men all are his, and as his things, and all things are by him. I know thy workes that thou art neither cold nor hot.

Chyſt going about to bring his to his Church, and to hys Kingedome, and to perſourme the things which he promiſed to all the faithfull of al ages, becauſe hee being both Judge and Lord is preſent. He firſt choſeth his a parte, and ſeuereth the from thoſe that are not his. And not onely the Papilles, and the wicked are to be vnderſtoode to be none of his: But alſo they to whome he ſhall ſay I know not you and ſuch as you are ſhall ſee that there here any varnes in the wordes, a man myght reape from the beginning how men after the word of God received and taught, they became more ſluggiſh and fainte in þ ſtudy and practiſe of Gods word: they haue not paſſed vpon the things they ought: but haue ſought for idlenes, ſleepe, proſperity & pleaſure. I nowe will ſmit to doe it which notwithstanding ſhalbe don in the Church by the Miniſters of the word: þ they may run through all ages: and ſhew how after a ſmall time the ſonnes of Adam immediately went baſke from the conuincement & worſhip of God, which Daniel both ſhew cap. 9. Baruc. cap. 2. and the booke of Deuteronomy ſerueth for this matter, that we may ſhake of ſluggiſh idlenes, and doe thoſe things which are taught in this booke. We ought to liue otherwiſe hereafter, then we haue done hitherto: the time is come for every man to ariſe from ſleepe, & ſeruenly do the things which are of Gods ſeruent ſpyrite. For thou ſayeſt I am Rych, and encreaſed vryn goodes. When there ſhall be ſome that ſhall followe the idlenes of the Former Ages, they ſhall follow the Romyſh Church men, who after they had gotten the Knowledge of Chyſte, and had ſtoze of Earthly Goodes, they thoughte them ſelues happy, when they leaupnge the ſtudy and practiſe of Gods worde became miſerable they are warned

warned not to follow them: For Chyſt will euer haue hys vpright in ſpyrite, and ſeruent in his Worke. The Godly ſhall haue two kynodes of Ryches of the Lord, in the free and reſtored Church. They being deliuered from Tyrants, ſhalbe lords themſelues, & ſhall obtaine the ſtate which the wicked & tyrants dyd enioye. That they whych ſhall be Kings & Miniſters may be afterwarde Goſpellers. Under whoſe rule and gouernment euery Man may obtaine his owne, and enioye a deſired peace: they ſhall bee ſtored wth the Ryches, and Treasures of the knowledge of G O D: For they haue the Goſpell plaine, the darcke Queſtion of the Prophetes vnfolded the Myſteries of the Lambe dyſcloſed. And then ſhall they thincke that they want nothing, as in time paſt the Romiſh Churchmen thoughte, & ſome alſo profeſſing the Goſpell. But when there is no ſerueſt Charity to God warde, towards the Church: towards euery one in the ſame: when there ſhalbe in vs no liuely worſhippinge of God, when wee ſhall not bee ſeruent in doing, wee ſhalbe as a dyed ſtocke cleauing to fat ground, but taking no Sap from thence, nor eatyng, the pounge ſhootes of Trees, nor the fruit: Wherefore wee ſhall rather be poore then rich, wretched, then bleſſed: wretched I ſay in this Worlde, & miſerable in þe Worlde to come. We ſhall be blinde and naked: Blynd becauſe in ſpyrite wee ſhall not ſee ſpyrituall giſtes. We ſhall be the Letter, We ſhall be the fleſh and not the ſpyrite: wee ſhall haue no feelinge of the giſtes and lpe that is in Chyſte, naked becauſe without the liuely ſpyrituall worſhipping, wee ſhall haue no like garment, by the which euery one ought to be receiued and admytted to the ſupper of the Lambe. *I counsell thee to buy of me Gold tryed by the fire.* Where Chyſt ſtirreth vs by frō drowly ſolenes. He would haue vs after we are freed from cyracles haue got: in his kingdome, & the knowledge of heauenly thynges, and ſhalbe at quiet, and reſt by the commodities of this lyfe in the peace that he hath brought, that we ſhould not followe, as I ſayd, men of ſomer times: who with a chearofull & great Courage embraced the Worlde and Grace of G O D, and afterwarde continually became more ſaphte in the ſtudy and practice of the Worſhyppinge of G O D. Chyſt would haue

haue vs, as in the begynning wee haue ben ſeruent in receiuing the word of God and his giſtes. So we ſhould continue in the ſame ſeruent ſpirit to thinke vpon heauenly things, and to loue him and God the father: and to bee alwaies doing the thynges which belonge to our ſaluation. All oughte to marke all theſe things in the Kingdome of Chyſt as longe as they liue in this Worlde: Theſe things ought they to deſire of Chyſt, that they may heere ſo liue in him that they may liue euerlaſtingly hereafter, and in heauen poſſeſſe perpetuall treasures: For here is the true way, and meane to gather Riches together, & to come to euerlaſting life.

And that thou mayeſt be clothed in white Rayment that thy filthy &c. Where the liuely, workyng and accōplyſhyng faith and righteouſnes of Chyſte is declared. By the which we haue put on Chyſt we may liue after Chyſt, & oure conuerſation may be in heaue: For all that we tread the ground with our ſecte. *And anoynte thy Eyes with eye Salue,* that thou mayeſt ſee. The ſpyrite of the Lord is to be deſired Mans pynde is to be troden downe and wee oughte to ſee, conſider, and embrace what God ſpeaketh in his Scriptures. If ſence: If mans vnwarie wiſedome perſwade vs to any thyng, wee wil hunt after it, as the wiſe men of this Worlde carū dyd: Our eyes ſhall be found dimme in thoſe thynges which concern God and euerlaſting life. Wherefore through Gods liuely ſpyrite all the dimmeſſe of our mynde is to be remoued, and onelye we ought to beholde the thynges which are Gods, and whych God alwaies requireth: and to do them with Gods liuely ſpyrite, not with any deade, thought, or ſence. * As many as I loue I rebuke and chaſten. Chyſt hath often rebuked and chaſtiſed his, that thoſe things which were ſpoken mighte come to paſſe as the ſtoꝝ teacheth, and as we ſee in this our tyme. And for that our cauſe had done it, we oughte alwayes willingly and ſtoutly to ſuffer the Lords correction and chaſtiſement, and to returne into the way from whence we haue gone aſtray, that we might be Gold ſined and tried in the fire befoꝝ God. But þe we may no moꝝe be ſtricken we ſhal heare Chyſt, who ſaith.

*Bee zealous therefore and amende, And we shall studie alwayes to be feruent in the worshipping of God, and in his loue and Charity: that hereafter we may be other towards him then wee haue ben hitherto: and may immediately correct by repentance what soeuer we haue don and committed. *I stande at the Dore. Now is the Lords second comming. Chryste is at hand to receiue all such into his Kingdome as we haue spoken of, feruent euer after to the Worshipping of God. Whereunto as he now allureth all that are desirous of euerlasting life: So also he in times past was euer ready to receiue all that came vnto him. *And I will sup with him. Here me seemeth that is perfourmed which Chryste sayde to his Disciples; I will not drinke of this Fruite of the Vine untill I drinke it in the Kingedome of G D D: I will not eat of this Pasouer with you vntill it bee fulfilled in the Kingedome of G D D. Then there seemeth to bee an ende of afflictions, and persecutions for those which shall liue in Chryst: that afterward they may sit in him and with him in his throne. *Let him that hath an eare. These and all thynges whych haue ben spoken of these seuen Churches, as in al ages, and times they haue ben marked of all the faithfull. So ought wee to haue them before our eyes and hourely thinke vpon them. For now the time is come for vs to enter into the gate of the house of Chryst, and of his kingdome, to sup with him, and sit in his throne: or to be thrust out of his Church, & perish miserably. And we must consider that, & which is spoken to this last Church is spokē to all that shalbe in & whole course of times. For Chryst wil euer punish not only this but also sluggishnes, & they which shalbe feruent in these thynges which are of God ought to take heede & the time of the Supper is at hand, that they may know & they shal go into euerlasting Lyfe when the times of the world are run ouer.

The

The Argument vpon the 4 Chapter.



HE Church and the Kingdome in this vision is shewed to be hereafter. Because we haue so pourtrayed the workes of Chryst in his church, that we might know him to be the euerlasting Priest and Lord therein: that we might know that the preaching eftsoones begun at his second comming, is the same that he spake in the flesh, and which was contayned in the law, and in the mystery. Likewise the proceeding of that preaching in the Churches, we haue declared from the beginning vnto the restored Church established in the Christians: where also wee haue scene the processe of the times of & Churches from the Apostles vnto the same restored Church: & also from Iacob the Patriarch, vnto Chryst: it now followeth that in this fourth Chapter we behold with our selues & work of & new framed church after Antichryst and other aduersaries cast out, and expelled from & Church: & likewise & kingdome of God established in al the Christians, the which establishing doubtes of Gods kingdome & church shalbe perfected by a conuall of the members of Chryst with the head, and not of tyrants and the sonnes of Sathan. Which grounded kingdome of God and settled Church, Iohn setteth forth before our Eyes in this second vision of this fourth Chapter: wherein wee knowe not onely what shal come, but also vnderstande what they oughte to do, which shal then gouerne the Church of Chryst, that he and Gods kingdome may alwaies stand, and be ruled according to his will and euerlasting decree, and that all men may liue & occupy themselves therein.

*After this I looked. The order of times semeth meete to be obserued & we may perceiue whē we are come to the fourth time of the gospels preaching restored by the Lords second comming, that immediately shal follow Gods Kingdome, and the Church established and renewed after the rule of the Church Apostolick: as Iohn also sayth, after that hee wrote of the seuen Churches, that he saw the thynges which are declared in this Chapter and in the Chapter following.

Beholde

*Behold a Dore was open in heauen. The state of al churches which hath ben from Abraham or also from Adam vnto the Church renewed, shal be opened in the Councell to be set out in the holy scriptures. Which Councell me seemeth, is signified by the open Dore. For by this word heauen the Church is signified, as wee see in cap. 1. Genesis, and elsewhere. And because the Councell of God hath hetherto ben hidden from vs concerning those thynges whych hee was to doe at all times in his Church, the Dore now in the Church is set open: that is to say that Councell which I spake of, by the which the Councell of God shal be knowne, which hath bene hidden from many hundred yeares, and darkely declared in the holy Scriptures. And because all the holy Scriptures is also termed Heauen. By the Dore thereof, that open manner of Prophecy shal be signified. Wherein thyngs to come haue bene registred a holy misteries couered. But if by Heauen thou vnderstand the Seate of God aboue, where the seate is, and who sitteth on it, then shalt thou know Gods kingdome, and his euermourning Councell: and other higher matters shalt thou muse vpon. But wee entreating of the history of the Church in the holy scriptures: do leue these thynges for other to muse vpon at an other time. And heere wee consider Gods kyngdome vpon earth: & the church established, which thinges me thinke meete to bee done by the Councell, wherein shal be opened the thinges I spake of: and those thinges shal be determined which in this vision are shewed and signified.

And the firste voice which I heard, as it were of a Trumpet. Which voice of Chryst spake in the Apostles. Hea rather in Moses and the Prophetes, and hath continually spoken the selfe same thynges in all the Ministers of Gods Word. Likewise the thynges whych holy Israell hath spoken from the beginning, whych hee hath tolde in Adam, whych he hath declared to come to passe in the very frame of the world hee nowe draweth and byngeth to effecte, and Perfection the Thynges whych hee hath foretolde by the Typinges,
and

and wordes of many hee woulde bring to passe. And heere the wordes of Ezechiel seeme to be signified: in which the beginning may be ioynd with the ende: the same may bee shewed to be doone in the ende, which was foretolde in the beginning: and that perfected in the ende which was foretolde in the beginning. Or also as Salomon sayth, that which hath bene done, may haue recourse to that which was meete to bee done, and may be done. Therefore let vs here consider that the thinges which the Sonne of God spake in the making of the worlde and afterwarde, are nowe finished and perfected.

Come up hether, and I will shewe thee thynges whych must bee done hereafter.

When it is sayd, Come vp hether, we are thought that wee cannot vnderstande holy Mysteries by the power of the minde, of the Witte, and of mans Wysdome: but that our mynde ought to be lightened by God himselfe, that it may perceauie þe thyngs which are of God: which God many wayes hath taught vs: first by the wordes which he hath spoken to his ministers: next by many signes geuen vs in the Lawe, and þe Prophetes: then by drawing some of his seruantes vnto him, as it came to passe in Moyse, Paule, and others. Therefore ought wee to know that the spirite breatheth where he will, notwithstanding it cannot be perceaued from whence he cometh. Therefore it is sayd: *And I will shewe thee thynges which must bee done hereafter.* The order is diligently to bee considered as it is signified in the wordes of Iohn: when he saith: After this I looked. Whose order is that after that seuenth time whereof I spake, of the preaching in the Lordes seconde coming there may follow þe establishing of Gods Kingdome by þe Councells. But because the story is also to be kept touching the seuen Churches, whych were in Iohns time in Asia, and therefore an other order of the time which ought to follow after them shal be meete to bee considered. And so accordinge to Prophecy we ought to weigh of two times, to ouerpasse generally all times, in which this Kingdome hath euer bene with God. Wee then weighing of two times only, if wee haue an eye to the story of the seuen Churches, which were in Iohns
R. time

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time & the thinges which were shewed should come to passe after those Churches, (as it seemeth to mee) are to be referred to the time of Pope Siluester, at which time the Christians, & the Clergy ought to haue buylded the Church, and Chrystes Kingdome, as it was signified to Iohn in this Vision, and in þe Prophets. But when they had seene the tree that was in the middell of Paradize, and his fruite goodly to be seene, & pleasant in taste: that is, princely worship, and princely riches: they made themselves Princes and Kynge: went about to deuoure Chryste the Kynge, whom the Church of Martyres had brought forth. Who climbing the Clowdes, and going vp to Heauen gaue place to Antichryste; and so the kyngdome of Chryste hath bene deferred vnto this time: wherein he fighteth with Antychryste, and tyrannes: that when they are expelled, he alone may raygne God & Father: and they which shalbe Kynge, shalbe the Ministers of the highest King. Which Kingdome of Chryste to come Iohn nowe describeth: which ought to haue bene in the time of Syluester, and Constantine. Wee now then shall see in this vision that which ere it be long the whole world shall see in the Church, and in þe Christians: when wee are come to the leuenth Age, the Councell shall begin to bulde Gods Church and Kingdome.

And immediatly I was ranshed in the Spyrite.

Hee was also in the spirite when he sawe the former vision, to wite, his bodily senses being a sleape, and his spirite beinge ranshed by the holy Spyrite.

And beholde a Throne was set in Heauen.

Wee will leaue higher matters, and will playnely expound þe thinges which are declared, openinge the Hystory as neare as we can: Albeit he which sitteth in Paicety is first seene: and the Prophet might haue sayd: I looked, and behold, he which sate in the Throne, as I say sayth Cap. 6. I sawe the Lord sitting vpon a high Throne: yet here first it is sayd: And behold a Throne: & that it may be declared after Gods iudgement agaynst Antichryste, and Tyrannes, þe Church remayned without a Ruler, þe myght be seene with Eye, or had bene publickly proclaymed by mens Voyce & Decree, þe 24. Elders myght

might publish & open, who ought to sit as highest ruler amog the Chrystians, and in the Church signified by Heauen.

And one Sate vpon the Throne. Here is our GOD: here is Gods Kyngedome; here is the Kyngedome whereof mention is made that Chryste will bynge it vnto vs vppon the Earth before wee goe to Heauen: heere is the Kynge, and the Kyngdome which the I E W E S looked for, beinge ignorant of the Lordes first comminge. About the shewing of which Kyngdome, I am to speake no more, but will bring many places of the Prophettes into one: onely this will we adde, that thys is the Kyngedome whereof the Apostles asked Chryste. When they sayd: Lorde, when wylte thou restore the Kyngedome of Israell? The Kynge doubtlesse was then ready, as hee was euer before, and hys Throne was placed in þe tyme of SYLVESTER, & nowe at length he shall sit therein which shall bynge þe Kyngdome of Israell agayne.

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And hee that Sate was to looke vpon lyke vnto a Iasper stone, and a Sardin.

Who it is that sitteth, is afterwarde declared when it is sayd: Holy: Holy: Holy Lord God Almighty: which was, and which is, and which is to come, luyng World without ende. I pkeupse in the ende of the first Chapt. Honour, Glory, and power be giuen vnto him that lyueth World without ende sitting in the Throne, and to the Lambe. This openeth vnto vs what hee is that sitteth in the Throne, to wite God the Father of all, and his sonne Iesus Chryste: as also in the ende of the third Chapter, Chryste was sayd to sit wyth þe Father in his Throne: But wee must consider why Iohn in the place of God & Father & of his sonne, spake of one lyke in sight vnto a Iasper stone, and a Sardine. I thinke it to be so, that by the rednesse, the Father and his wrath in Iudginge and punishinge the World, may be signified: and that time and iudgment is declared, whereof mention is made in the 19. Chapt. where hee is sayde to treade vpon the Wyne Presse of his fury, and of the wrath of Almighty God. By the stone wherein is a grosser, or dummer greenesse, perhaps is signified Christ, God and man, the sanctification, or hallowing of þe believers.

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There.

147. Therefore God is declared vnto vs at the tyme wherein hee iudgeth the worlde, saue the believers, and them that loue him: and plungeth his wicked Aduersaries into everlastinge fire: and to confirme this iudgement Iohn addeth mozeouer.

And there was a rayne borne round about the throne.

Gen. Cap. 8. In which greene throne we are warned that Gods iudgment goeth before, and that God will afterward punishe offenders: For he shall sit from hence forthwarde in this throne: that is, he shall suffer men no longer to liue diuellishly, as they did before in the time of Esau: because the Magistrats shall punish open offences, and God himselfe secret sinnes. But the Raynbowe shall appeare vnto vs, because hee shall not likewise punishe the worlde with ouer flowing of bloud, as hee hath now done, and as he did in the time of Noe, wrapping all men in his floude sauing eight soules: this is thoroughly to be considered for the knowledge of the History: This afterwarde is also to be noted that now the worke of the Father, the worke of the Son, and the worke of the holy Ghost shall be knowne by the seuerall workes of the three states. Because the Raynbowe is to take vpon like an Emeraude. By the Emeraude I thinke the holy Ghost is heere signified, which sheweth vs that not onely God is the spirite, that the Father is the spirite, and the sonne of God the spirite, that Iesus Christe is borne to vs of the holy spirite, and that the holy spirite proceedeth from the Father, and the Sonne: and that now at length by his worke he sheweth himselfe vnto vs both Father and Sonne; but also that he will sanctifie the Church of the Believers, that they may be the Members of Christe, and lead the Lyfe of Gods Children: that they may know the Father, and our Lord Iesus Christ, & haue them within them: of which matter there is Discourse in the last Chapter of the Reuelation.

And rounde about the Throne were 24. Seates.

Reuelation, Cap. 8. The same which we haue spoken of Gods throne, let vs speake of the Seates of the 24. when the warre shall waxe hot, and be set on by the Papacy, wicked Princes, and Magistrats. The

148. Christians for a time shall be without any Magistrate appointed amonge them, as Cap. 8. Silence is sayd to haue bene in Heauen

Heauen almost for halfe an hower. Then Preachers, & Godly men shall builde Gods Kingdome, and reuue Church, and their Seates were seene placed: for they which shoulde bring agayne Chyestes Church and Kingdome Christe workinge in them, were appoynted from the beginning.

And upon the Seates I sawe 24. Elders sittinge. 24. Elders.

Those are they that shall come to one Councell, and Buike his Kingdome of Christe: they shall proclayme our Lord Iesus Christe to be King of Kinges, to whom all prayse, honour, & glory be geuen for euer hereafter: and which alone with God the Father is to be worshipped. By these 24. I vnderstand all in the Councell, which shall mayntayne the Doctrines of the Gospell and Prophecy: which haue knowne the whole preaching of the Gospell before preached, and also Prophecy playne vnto them. That in the holy History of all the blessed Scripture they may be able to shewe what thinges haue hapned before, euen from the beginning, what thinges doe now come to passe, and what shall come to passe. And hereby we shall know as I say argueth Cap. 40. 41. 43. & 44. that the Papistes, and Inquisitiones haue not bene able to iudge of questions, & of Christianity: For they not vnderstanding the Propheies were not able to determyne of Gods worde: or else coulde not iudge at this time of the Lords iudgement which were to be placed on the right hand, & which on the left. And there were Iudges placed by Satan, which hath euer set himselfe against Christ: and which by his Ministers hath assayed to drawe those violently to the Left hand, whom the preaching did put on his right hand, and those that it called back to the left hand, he did likewise to the right. *Clothed in white Rayment.* Clad in his Garment of Iesus Christe: iustified, and sanctified by Christ offered for them, preaching iustification in his Gospell of Christ, and sanctification in the spirite of him, & of God the Father.

And they had on their Heades Crownes of Golde. All the Propheies, Apostles, and Doctours, which haue uttered, and purely taught Gods worde, are here signified, which shall haue their prayse in his Councells to come. They also are vnderstoode which haue bene in a continuall conflict against his

Pope, and the Deuill mayntayninge the words of the euerlasting Gosple, and Christes Church also, affirminge that the iudgment of God is disclosed in Prophecy; that GOD alone may raygne as a Soueraygne Monarch in the Worlde wth Iesus Chyfte the Kyng of Kinges, and euerlastinge hyghe Priest in his Church, which doubtlesse haue continued Conquerours, and haue bene seene to bee true in all that they haue done and spoken: and they shall gouerne Gods Kyngdome, & builde y Church. And therfore do they sit vpon the 24. seates, and eache of them hath vpon his head a Crowne of Golde: ordering and determining all thinges after the doctryne of the Gosple and Prophecy. In the beginning of the 12. Cap. the like shalbe sayd of the Church being the conquering doctryne of Gods word, which shall weare a Crowne.

And out of the Throne proceded lyghtninges, & thundringes, and voyces.

150. Here is signified the conflict of the wordes, and Weapons, which hath bene now from the beginning of the preaching: by the lightning mee seemeth is signified the flame, and Speech spread throug out the worlde touching of the preaching of the Gosple: by the thundrings, the resorte, or meeting at disputations, & Bickering betwene the Protestauntes, & Papistes. Likewise betwene other Nations, by the voyces, the words of the Gosple confirmed by Preaching, Councils, and the Comons. By the sight of Weapons the same thinges are to bee vnderstoode: the flame heard ouer all the Worlde touchinge warlike Affayres, a noyse of Weapons clattering together in the fildes, the ouerthrow of them, and of Cities: the victory wonne and Proclaymed on the Protestauntes parte. And at length there shalbe much a doe in the Councell when the 24. Elders shall wth hot disputation resist the aduersaries: lyghtninges shall procede from that conflict, whyle they shall open the scriptures, and the euentis or fallings out of all Prophecy: and there shall appeare a great lyght of those thinges which in times past were wrapped vp in Mysteries, & couered with shadowes. Which lyght shall come vnto all men that are in the furthest parte of the Worlde which way soeuer thou goe: there

there shall be * great Comotions of Peoples in those Bicker- * Great Comotions and
ments, & at length there shalbe voyces by y which God, & our contendinges
Lord Iesus Chyfte shall be appoynted Kyng of kynges ouer the Worlde, and who afterwarde shall raygne euer where for to resiste the
euer wth his Gosple. And such thinges shall come to passe, Worde of
which shall concerne Gods kyngdome and the building and e. God, the
stablyshing of his kyngdome. These thinges shall come from people shall
the Throne, while the kyngdome is a buildinge, and while the bee in Dis-
Gosple of the Kyngdome is a Preachinge for a witnesse to all paire, but
Nations God shall
gieve the
victory.

And there were seuen Lampes of fire burning before the Throne, which are the seuen Spyrtes of God.

151. Weere is contayned the Preachinge of 24. Elders, and all their Doctryne. When Prophecy shall be opened, all the holy Scriptures shalbe opened by the euentis of the warre: And whatsoeuer was prescribed to the Patriarches in the time of the Promisse; to the people of Israell in the time of the Law; and whatsoeuer God signified to many in the Gosple, in y Apostles Doctryne, in the Apocalyps, and afterwarde in open Prophecy. In these thinges the 24. Elders shall beholde one selfe same euerlasting spirite of God working all thinges: one selfe same sonne of God comprehendinge all thinges: one selfe same spirituall worshipping held of all the faythfull throughe fayth, and Charity: they shall see in the Lawe the Gosples worshipping, and Prophecy: they shall see that those thinges are set forth, and wrought by the Gosple which were signified in the Lawe, and promysed in Prophecy. In Prophecy they shall haue the Couenauntes of the Lawe and the Gosple: the lyghte shall shyne forth on all sides: the lyghte of the Gosple shall lighten whatsoeuer is in the Law, & then the same lyght shall rebound it selfe backe to the Gosple, y many things in y Gosple may be made clearer by y Law. This lyght of y Gosple, & the Law shall be conueighed into Prophecy. & hereupon these times which followe shall appertayne to y lyght: that the lyght of the Lawe, and the Gosple may meete together in Prophecy. Nay rather y thinges which concerne the tyme of promise, of the Law, of all the Prophets, of the Gosple, of the Apostles

A postles doctrine, and of the Apocalyps, and what light soeuer the newe Prophets haue had, shall be founde to meete together in this tyme of Prophecy fulfilled; which lyght was signified by the seuen Lampes of burning fire. When all these thinges of al ages shall meete together in one light, which concerneth Prophecy fulfilled, then the light reboundinge backe shall make all thinges past more lightsome, and playne that al the things which are in the promisses, which are in y^e Bookes of the Lawe, of the Prophets of all times, of the Gospile, of the doctrine of the Apostles, and of the Apocalyps; and y^e things which are generally in all the holy Scriptures, and in Gods worde, may bee hereafter more playne and manifest, then they haue bene before. Wherefore through that light, which wee haue had hitherto by those thinges which concerne the Lawe, and the Gospile, wee shall enter to those things which concerne the euents of Prophecy: and whylest this shalbe opened by y^e euents, it shall set before our Eyes the Candlesticke, wherein wee shall see the seuen burning Lampes: and then shall Prophecy be an other entry, or a greater lyght to see the truth in all the holy scriptures. And the 7. Lampes are not so termed simply but there is added: of burning fire, that y^e spirite may be considered to be in all the holy Scriptures: wee shall perceaue all thinges by the spirite, that spirite is to be powred into vs, which hath done, & will atchieue all things in all times.

Before the Throne. Our spirite ought in Gods presence to be liuely, and feruent towards him, and to be carryed vnto him: let vs thinke that what soeuer wee doe and Imagyne is present before him: and let the worship which wee doe him be liuely before him, and after him. There is added: which are the 7. Spyrtes of God, that the worke of Gods Spyrte may bee euerslastinge, and may bee vnderstoode to bee continuall in all the Godly whych haue bene in all Ages of the worlde.

When

When we haue behelde this Candlesticke and the light thereof hath shone in our mindes: that we perceiue what belongeth to the seuen foldes kind of the Scriptures, shall playnely appere what wee ought to determine in Gods Church & Kingdome touching every matter according to Gods will: I say according to Gods will, Counsaile, & euerslastinge decree. When these things shalbe & come to passe in the builded Church, the iudicium in Diuinitie shalbe carried to the throne of the high-est, where they may see and perceiue the things: that shall for euer endure.

And before the Throne there was a sea of Glasse like &c. By the 5. and tenth chapter we may gather that in this place by the Sea are ment the saythfull embracing the euerslastinge Gospell, who are likened to the Sea, as also we may see elsewhere. But as touching that they are likened to a Sea of Glasse, I thinke that thereby is declared their ioyninge together in one Church and in one body of Chryste. Moreover that Sea of Glasse is sayd to be lyke Chryste. I by reason of sayth, & sanctification, whereof they shalbe partakers in Chryst. The very which also with the 24. Elders, with the foure beastes, and with all the Angels (by reason of that which hath bene sayd of Candlesticke) shal geue prayse, glory, and rule to God the Father alone, and to Iesus Chryst his sonne, all being made one Kingdome of God, as there is one sea hauing all Waters running into it selfe being one. And in the midst of the Throne, & rounde about the Throne were foure Beastes full &c. In those thinges which haue bene spoken hether to touching the Candlesticke, the preaching of the Kingdome by opened Prophecies seemeth to be signified: and the things which are spoken of the foure beastes do shew forth the preaching of the Gospell: which two fold preaching of the euerslastinge gospell shall ioyne together in one, (as it seemeth to be declared in the nine and ten verse) In the beginning of Exodus, and cap. 6. Ezechiel of Isay, and in the first of Ezechiel, there is mention made of cap. 1. those foure beastes, where we know that the euerslastinge Gospell written in the Law and set forth vnto vs by Chryst is growed on

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7. Lampes.

7. Ages.

7. Spyrtes.

Foure beasts

ded on Prophecy, they are foure Beastes, because hee which geueth the Gospell, ought to be man, a Sacrifice, a Conquerour of Death, and which ascendeth to Heauen, as he where oftentimes it hath bene sayd: hee ought to be God, because in the middes of the Throne Iohn sawe foure Beastes. He ought to keepe in him, & put forth from him the formes of all things which are created. He which is y^e Image of the inuisible God ought to put forth from him mankinde created after y^e Image and likenesse of God: whom it pleased also to take our flesh upon him; and to become man, who containeth all things, as wee may see in the 1. Cap. He containeth also his Church in himselfe, and carrying her in him being made on body in him, That also a faythfull man he being made a sacrifice in Christ, may be made in the same a conquerour of Death, and an inheritor of the Kingdome of Heauen: where with him he may obtayne immortality: where Iohn saw 4. Beastes in y^e middes of the throne, and about the throne, because he sawe Christ in the everlasting Kingdome of God without beginning: where in wee are predestinate, and according to Gods appointed decree every one is called in his time. And in the time of the renewed Church all the faithfull shall haue a great knowledge of Iesus Christ, who is the Father, and with the father before y^e world was made, and alwayes, and now beareth & in himselfe comprehendeth the Believers which are in the whole world, as wee sayde in the first Chapter that he beareth and holdeth vp them of all Ages. Heauen, and the whole Church is the Throne of God. In her, and about her the Gospell is preached, all men trayned vp in the Doctryne of the holy Scriptures, & perceauing the Mysteries in them doe bring them to light for all men to see, and the things also that concern God the Father, euerlastinge, and his Sonne. And Iesus Christ himselfe speaketh in all men which is alwayes with the Father. Full of Eyes before and behinde.] Christ Iesus, which is the wysdome of the Father openeth himselfe altogether in the renewed Church: now shall hee knowne his seconde comminge in the Spirit, and his thyrde state to be in Glory, as hee was first knowne in the Flethe: hee shall be knowne in the Law

the Law, and in Prophecy, as in the Gospell: in all the Scriptures touching him, there shall all Mysteries open themselves. And the first Beaste &c.] These things as I sayd are declared in Moyses, in Ilay, and in Ezechiell. This onely seemeth here to be asked, what difference there is in the exposition of these Beastes in the first Chapter of Ezechiell, & here in the Reuelation. In Ezechiell it is sayd y^e face of a man, & a Lyon on the right hand signified the first coming of Christ: the Ox and the Eagle on the left hand, the seconde. When Iohn here beginneth with a Lyon, and goeth forward to the Ox, to a man, to a flying Eagle: mee seemeth he handleth in the Lyon the third state of the Father, because his kingdome is here signified, which in this Chapter is described, & which in shorte time all men shall see to haue bene euerlastinge: and wee shall perceau that euen Iesus Christ hath bene the God of Hostes, which fought for our Fathers, and in our Fathers: and by his might hee conducted the Seede of Abraham, and Israell the conquerour through all Ages, vntill hee flynge to Heauen he bring him to euerlastinge Lyfe. The Ox followeth, which signifieth Iesus Christ to be the bloody Sacrifice at his first comminge in flethe: he signifieth also therewithall, all them which haue suffered, and which haue bene mortified in him. In the third place man is set downe to signifie y^e third state, wherein the Image of G D D was perfectly made in the faythfull, as it is sayde in the Cap. 1. of Genesis: and in the Bookes of the Lordes Supper, that they might be perfect in the Man Christ Iesus, and at length wee become so Spirituall that wee can wth Christ wth the other Spirites of G D D come to the euerlasting lyfe of Iesus Christ. And all these thynges are carryed into the thyrde state, that the Victory of these things may euer afterwarde appeare.

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And the fower Beastes had each one of them sixe whinges rounde about him.

By those Thynges, are as I thynke signified the preaching of the euerlasting worde of Almighty God the father, which in

which in open Prophecy is declared to the Church, and to all men in the whole Worlde. Euery Beast hath six wings, and they are all 24. because the whole preaching is accomplished by this number. For the Gospell is contained in the 4. bookes of the Law: in those is contained whatsoever the foure Euangelistes, & whatsoever the foure greater Prophets haue wrytten. Euery beast of these four which likewise are in these thise foure bookes, hath six Wyngs: because by two Wynges the Gospell which is in the Law is carped, layd open, preached and vnfolded. By two Wynges the same which is in the foure Euangelistes: by two Wynges also the same which is in the foure greater Prophetes. And in the thyrde state, when the renewed Church shalbe in one preaching, one euerlasting shalbe published, when there shall appeare one meanyng in the Law, in the Gospell, and in Prophecy: the same Gospell shall appeare to haue bene preached to Adam which is preached to vs, that by these Wordes Round about thou mayst consider of the wheelles of Ezechiell.

And within they were full of Eyes. In Isay, and in Ezechiell, the Beastes do couer themselves with Wynges: because in the time which was signified in those visions, many Thynges were hidden in the Law and the Prophetes touching Christ. As when Christ began to preach in Luther, and when Marre was made in Fraunce which two Times or Seasones those two Prophetes saw. For then men did not marke the Lords second comyng spoken of by the Prophetes, to bee present: and many other things were couered which afterwarde were disclosed. But in the renewed Church and Kyngdome of Israel the beasts shall flie with two Wyngs, and likewise with two, and agayn with two: because not onely the things which concerne the Gospell, but also the things which are mysticall in the Lawe and Prophecy shal playnely be preached. And it is farre from that the beasts be couered with Wynges, that the Wynges are also full of Eyes. Within. That is, the preaching and Doctryne which shall be had in the renewed Church, shalbee open, and of such sort that it shall disclose on euery side the thynges whych were before shut vp, and couered: and mysticall wrytten. For

before many thynges were spoken of, and were tolde by Gods Word, which notwithstanding was not thoroughly vnderstande. In the renewed Church: the sentences which the preachers shall alleadge out of Gods word, shall bee playne, and the mysteries vncouered.

And they ceased not day nor Night.

The preaching of Gods Word shall not bee giuen ouer; the saythfull Day and Nyght shall muse vpon the thynges whych are contained in the Bookes of the Lawe, of the Gospell, and of Prophecy: these shall thyncke vpon the Wordes of the Father, the Wordes of the Sonne, and the Wordes of the Holy Ghost, which shall seeme Wonderfull: God shall be known to haue wrought all thynges in all Ages: to haue tolde all thynges and to haue perfourmed all thynges. Hee alone shalbe knowne for God, and alone to be worshipped: to him alone thanks shalbe geiuen and geuen, Holy, Holy, Holy. There is one God, Father, Sonne, and holy Ghost, which hath promised all thynges, hath ben true, and hath perfourmed all things. Lord God Almighty. Hee hath created all thynges, tolde all thynges to come, and brought all thynges to passe: hee could be let by no creature to do all thynges as him listeth. Which was, and which is, and which is to come. Which ouer hath bene, and promised vs to euerlasting lyfe: which is, and byngeth to passe that wee are all in Christ: who will come and giue vs euerlastingnesse. Wee then terme him Holy, Holy, Holy, that wee may geue hym thanks for those things which he would haue; which hee tolde, whych he gaue, and which he perfourmed: whom also hee is termed, Holy, Holy, Holy, for his holy and inspeakeable maiesty. Wee terme him Lord God Almighty; because at length all Men shall know hym for the Creatour of all thynges the knower of all thynges, and the bynger of all Thynges to passe: the Lord alone, G O D alone, Highye alone, Supour and giener of Euerlastynesse alone. Wee terme hym alone, whych was, and whych is, and whych is to come. Because hee alone hath euier bene, and alone is the Lyfe of all Men, in whome, and by whome all thynges are: Euerlastyng and immortall alone, and whych giueth Euerlastyng

with Lyfe, all these things Day and Night we shall thus
 proph, and speake of. These wordes of IOHN may many
 wayes bee considered: As, Holy, Holy, Holy, one G D
 Father, Sonne, and holy Ghoste. G D the Father, the
 Sonne, and the holy Ghoste is one Lorde G D Almighty.
 Which was, which is, and which is to come; Father, Son,
 and holy Ghoste. The Father is holy, the Sonne is holy, and
 the holy Ghoste is holy. The Father is Lorde, the Sonne is
 Lorde, and the holy Ghoste is Lord. The Father is G D,
 the Sonne is G D, and the holy Ghoste is G D. The
 Father is Almighty, the Sonne is Almighty, and the holy
 Ghoste is Almighty. The Father was, the Sonne was and
 the holy Ghoste was. The Father is, the Sonne is, and the
 holy Ghoste is. The Father is to come, the Sonne is to come,
 and the holy Ghoste is to come. The Lord which was is ho-
 ly, G D which is, is holy, the Almighty which is to come
 is holy. If thou terme the Father holy who hath wrought
 in the first State, with him the Sonne was holy, and the holy
 159. Ghost holy. If thou terme the Son Lord, who came to vs, &
 wrought, thou shalt terme G D the Father Lorde, and
 the holy Ghoste Almighty Lorde. If thou name him, which
 was, thou shalt also name him which is, and which is to come.
 These things may bee harped many wayes: and whatsoeuer
 thou shalt asygne to one of the Thre, thou shalt also asygne
 to the other Two. In the first Chapter of GENE SIS
 where wee assigned the first State to the Father, wee asyg-
 ned to him also three Ages, which belonged to the Father,
 and to the Sonne, and to the holy Ghoste: And in euery one
 the Father, the Sonne, and the holy Ghoste was knowne.
 The worde of G D was euer with the Father the Crea-
 toure, and with the holy Ghoste the Bynger to passe. The
 Father was Creatinge, in the Worde speakinge, and by the
 holy Ghoste bynginge to passe: that the Sonne and the holy
 Ghoste may bee knowne in the Father: the Father, and the
 holy Ghoste in the Sonne: and the Father, and the Sonne in
 the holy Ghoste. Wee thought vpon the very same things
 when wee entreated of the Seconde, and the Thyrde State.
 And

And IOHN nowe warneth vs that these Reuelacions in
 Olde Testament, are not inaduently and without cause sette
 downe: Therefore in many places (as, I was able) I haue
 expounded them. I will here speake a more of this matter,
 because much hath bene sayd in the first Chapter of GENE
 SIS: and that which remaineth the Druines in the renewed
 Church shall set forth.

*And when those Beastes gaue Glory, and Honour, and
 thanks giuinge &c.*

The Doctrine of the Gosple hath declared vnto vs the Fa-
 ther, the Sonne, & the holy Ghoste. One true and holy God,
 the maker of all, the God of all, the Almighty bringer of all
 things to effect, and euertlastinge, which hath predestined, and
 glorified vs: and as these things are set forth in the Gosple, so
 are they founde in the Lawe and Prophecy. There vpon also
 in this place iii. things are assigned, glory, honour, & thanks
 giuinge. Which doubtlesse are assigned to our sittings in the
 throne, & lying for euer; three things are assigned, which must
 needes bee assigned to thre. But as Moyses, and the Euan-
 gelistes haue declared these, so haue the Apostles, & Prophets
 preached them: and in the renewed Church it shall come to
 passe that the Preachers, which shall haue the Doctrine of the
 Gosple and Prophecy, shall report the very same: the fayth-
 full are so willed to beleue them; they them in the Lawe, as
 in the Gosple: the Father, the Sonne, and the holy Ghoste.
 They will teach howe the Almighty Lord God is thrice holy:
 which is, which was, and which is to come: and therefore all
 ought to recken him the Lord alone, G D alone, the King
 of Kinges alone: to him alone let glory, and changes giuinge
 bee due: and these things shall bee determined in the Coun-
 cell. I thinke there is some Reason why it was sayde before,
 Which is, and which was, and which is to come: and nowe
 it is sayde: Which was, and which is, and which is to come:
 perchance because nowe by things which are present and by
 the presente Woorde, wee knowe that G D is presente
 who af.

who afterward by those things which he hath brought to passe shall know him to be euerslastyng. And as first we beganne by thynges present to know God, now by his Eternity or Euerslastynesse we shall professe to know him: When in open bookes bys Counsaile shall bee disclosed which hath bene from the beginning, and the Mysteries registred and noted in the framing of the World. And worshipped him that liueth for euermore. Then shall there bee no Idolles, as the Prophettes haue spoken of, to bee worshipped: No Antichristes, nor Tyrantes. Wee alone that liueth for euermore, and that sitteth in the Throne shall bee worshipped. In the Prophettes we see those Propositions, or Maximas as they terme them: He which made not Heauen and Earth, is not G O D: Hee that telleth not what shall come to passe, and also speaketh not of the laste Thynges from the beginning is not G O D: Hee that hath not broughte all Thynges to passe in all Tymes is not G O D: Hee that lyueth not from Generation to Generation is not G O D: therefore not to bee worshipped. Iohn heere alleadgeth the lyke Sentences as is seene in the Prophettes.

And cast their Crownes before the Throne sayinge: None of the Mynisters as it is sayde in the Prophettes shall seke for Tyranny. No Man shall couet to bee Pope, they shall shew themselves Chrystes Mynisters whych shall do hym seruite in both states, that they may lyue after Gods Worde and Lawe. When the Victorie agaynst the Pope is gotten, they wyll not enter into the place of Chryste, as the Pope hath done. After that the Victorie is wonne by the Bloude of Martyres, and þe state of the Christians free; but they shall leaue Chryste bys Place. Chryste the Lorde and Authour of all, shall be at the Councel, where neyther Emperoure nor Pope, but Chryst shall speake, in whom he wyll. And that onely shalbe syme & sure, whych the Worde of G O D, and not whych luste and pleasure shall perswade. Thou arte worthy O Lorde: Wee whych is the Creatoure of all, the Worker of all, by whom all things are, is worthy to bee accompted Lorde G O D alone: whome all Men in the whole Worlde, shoulde obey and serue.

Heere

Heere will not I rehearse from the beginning of the Scriptures vnto the very ende in running ouer all Ages: what God created, what he brought to passe before Circumcision, in Circumcision, in Baptisme, and in the Latter tymes, the whych Preachers ought to rehearse, and beate into the Eares of the Faithfull, that they may haue God alone to be their Lorde, & Kyng of Kynges with Iesus Chryste our Sauour, to whom bee Glory, Honour, Vertue, or Power, or Myght. Marke Reader howe I O H N standeth vpon thee, sayng: Holy, Holy, Holy; Lord, God, Almighty: was, is, is to come: Glory, Honour, Thankes geuen be yeelded vnto him: Likewise, Glory, Honour, Vertue: Thou hast Created all, through thy will they were created and haue their beinge. And when it is sayd here: They were created. I thinke it to be spoken according to that saying of I say Cap. 48. Verse 7. They are now created, that is: brought to passe. That our Lord God may be hee which hath created all thynges: which hath created also newe belieuinge Creatures, and in Iesus Chryste haue bene made and preserued through the Grace, & mercy of the Sonne of God, which haue bene made perfect in Chryste to obtayne the Inheritance of God. Perhaps the worde Create which is to create, is put for perficere, which is to make perfecte, or accomplishe, becaule that God hath sayd, Cap. 65. of I say to create a newe Heauen, and a newe Earth. When he maketh his worlke perfect which hee prayned from the beginning, hee maketh þe thynges perfect which concerneth his Church, and Kyngdome. The re-

I say Cap. 48
Verse 7.

sted Church will peelee

other thynges.

C.

T H E

THE ARGUMENT VP-
on the ffte Chapter.

When the Kingdome of God shal be establyshed, or in establiſhing it and the Church (as it hath bene sayde in the former Chapter) Chryſte ſhall moſte of all bee knowne for the Sonne of God, and God with the Father, to be euertlaſting, by theſe things which he hath wrought in the Churches of all tymes in foretelling of things to come, in brynging thoſe things to paſſe of which hee ſpake: & in opening Prophecy, & in diſcloſing the Myſteryes which are containyd in all the holy Scriptures, or alſo take the argumēt out of the ſixt verſe, where the Summe of the Chapter is gathered.

163. **AN OTHER ARGV-
ment, wherein all thoſe things**
*are playnly ſet out which are containyd
in the whole Chapter.*



Although it bee ſayde in the former Chapter: Holy, holy, holy: Lord God Almighty: which was, and which is, and which is to come: In which aſſigned termes the Sonne with the Father, and ſ holy Ghoſt is comprehended: yet becauſe the Iewes, and Gentiles doe not acknowledge ſ Son of God: and Arrius is to be confuted, and now Chryſt is chiefly to be knowne in his ſecond cōming, what and how great he is by his woork: therefore hee entreateth ſeuerally in this Chapter of Ieſus Chryſte, who with the Father, & the holy Ghoſt in one ſelfe ſame Throne or Seate is to be worſhipped: Glory, Honour, Rule, and thankſgiewing alſo bee geuen vnto him, and wee ought to knowe that wee haue all things in him from

him from the Father by his death which he ſuffered for vs: that by him our ſinnes are purged, & through him wee ſhall raigne in the Kyngdome of God, euen as in him, & by him all things were made, all things were created whatſoeuer were made, & created, but that it may appeare that Ieſus Chryſte is that word of God, whereby all things were created & made. Likewise, that by his death the Believers receaue ſaluation; it is ſhewed in this Chapter, and afterward that ſ Lambe taketh the Booke out of the righthand of him ſitting in the Throne, and that hee lewſeth the Seales thereof. For when this ſhall be knowne, wee ſhall knowe that Chryſte Ieſus is the word of God, which ſitteth on his ryght hande: by the which as all thyngs were made: So by his death ſaluation and euertlaſting lyfe was purchaſed for vs. He then, by woork and deede is proued to open the ſeuē Seales of the Booke: that is, to bryng all thynges to paſſe which concerne his ſecond cōming, the which are deuīded into ſiue tymes. And when theſe things are brought to perfection, the Bookes ſhall be opened which were ſhut, for when the Cuentes of thynges ſoetolde in the Prophettes ſhall be in the ſeconde cōminge, vpon the diſcloſing of them, the thyngs ſhall be opened which are in the promiſſe, in the Booke of GENESIS, in the Bookes of the Lawe, in the Prophettes, in the Doctryne of the Goſple, & in the Apoſtles preaching: In this Booke, & in all Bookes which after the Apoſtles haue entreated of matters Euāgeliſtical, & Prophetical. Therefore when it ſhall bee knowne that Chryſte hath done the things which happened in his ſeconde cōming: which as I ſayd are deuīded into 7. times, he ſhal alſo bee knowne to haue done the thynges which came to paſſe in the Ages going befoze: and which ſpake in his Preachers, and hath wrought in the ſeuē times by his Myniſters now in the ſecond cōming: he hath alſo ſpoken, and done all things in all men, and in the ſeuē ages paſt. Therefore when wee are come to the ſeuenth tyme, vpon the lewſing of the ſeuenth Seale the thynges ſhall be opened which were couered. And as it is ſayd in the ende of the 11. Chapter vpon ſ Trumpets charge there ſhall bee ſcene of the ſeuenth Angell the Arche of the

of the Testament in the Temple; and thereupon, the Booke shall be seene open, that þ holý Scripture may be understoode of all men that geue their minde thereto, & the Mysteries may shewe themselves open vnto vs. And then the Preachers of þ Gospell, who haue allowed þ all thynges were made by Iesus Chryste, þ saluation is geuen vs by his death; that he brought to perfection all thynges which are cōtayned in the holy scriptures, and by bynging these to perfection to haue opened the: they shall also geue the Glorý, Honour, Rule, and thankes geuing to Chryste Iesus, and to the Father, & to the holy Ghost. In lyke maner also the vertues and powers of Angels shall doe the lyke, to whom þ manyfold wysdome of God (as Paule sayth) hath bene opened by the Church. On the other side the same thynges shall aunswere as it were in a Duxpe which þ Preachers, and Interpreters of the worde shall utter, & singe: worthy is the Lambe þ was slayne to recreate Power, riches, wysdome, strength, honour, glorý, and blessing. When in the Counsaile of the Chrystians these thynges shall bee knowne, handled, accomplished, and tolde by the Preachers, and by the ministry of Angels, shall then be spreade, & published through all the worlde, and when all Nations, and People, which are in all Countreys shall knowe these thynges, yea rather when to all men which are in Hell they shall bee disclosed; all Creatures in Heauen and Earth, and in Hell shall be gýuen to say to him that sitteth on the Throne, and to þ Lambe: Blessing, Honour, Glorý, & Rule for euer more. All these thynges shall be established by the Councell, and shall be firme, sure, and abide for euer: neyther shall any Mynistre, as the Pope hath done, take vpon him hereafter þ thyngs which are Chrystes. Power, Supremacy, and Souerainty. Riches, the wealth of a King, to make himselfe Lord of all, and kyng ouer all the Chyldren of Wynde. Wysdome, and strength, that hee alone may bee heard as God, which maketh Lawes for all men, and hee himselfe is not subiect to Lawes; & which is able to do all thyngs. Honour, & Glory, that he may take vpon him þ thyngs which are to Chryste. Blessing, that fro him þ saluation of Soules may bee

may bee had; but all they which shall be the true and faythfull Mynistres and Seruauntes of Chryste, shall alwayes haue a diligent care of all thynges which cōcerne him. But to gather that into one Summe which I haue sayd: to shewe þ all thyngs that were vterred by the worde of God, were made perfect by the same worde of God Iesus Chryste, to the ende that to him with the Father may be geuen honour, Glorý, and rule: The Lambe taketh the Booke, and vndoeth the seales thereof in bringing the thynges to passe which concerne his second cominge. And when this cometh to passe, those thynges also which God spake in his Prophets, and Mynistres in þ Ages past are shewed to be done in all times, as more playnely wee shall see in the first Chapter, and afterwarde: and that by hym Prophecy was reuealed to the whole Church. These thyngs shall seeme to many sufficiently to be spoken for the vnderstanding of this first Chapter: but that the simpler sort also may be satisfied, wee will more leuerally expounde þ very wordes, as wee may.

And I sawe in the Right hande of him that sat

This Booke is sayde to bee in the ryght hande of him that sat vpon the Throne, that wee may knowe that the word is þ Sonne of God, and that as God he sitteth with þ Father in þ Throne: and that the Worde whych is vterred in all the holy Bookes, is the euerlasting decree of GOD hidden with him from all time: and set forth and shewed to his Church in euery age and hereafter the Lambe is sayd to take the Booke: because the worde became fleshe, God hath euer wrought all thynges by his worde in his kingdome, and hath tolde and prescribed all thynges. But when the word became flesh, in parte he opened the Booke in bynginge the thynges to passe whych were wrytten: or els he opened the Booke vnto the Apostles, and now Chryste is ready to open the whole Booke, and disclose to the whole Church the thynges whych hether to haue laye hidden in Mysteries.

VVrytten wythin, and on the Backside.

Those thynges which wee see in the Byble that Gods word
C. 3. hath spo-

167.

with spoken, haue a double meaninge, cloasse, and Couered: playne, and open. The open meaninge is that whych the very letter declareth: but the cloasse, and couered is that which is to bee opened at a certayne tyme, and by the fallinge out of thynges. And because Tyme hath bene deuided into seuen Ages: and that by the matters, and effecte of those thynges which shall happen, and come to passe in those seuen Ages, the cloasse and couered meaninge is to bee opened: therefore the Booke is sayd to be shut vp wyth seuen Seales.

And I sawe a stronge Angell which preached &c.

To ouerpasse the tyme of Circumcision, after Chyyst from the Apostles tyme vnto our Age, all haue asked for the tyme to come, for the second comminge of the Lorde. Doctoures haue reasoned much, there haue bene Prophettes which haue wrytten. But these, as Hermas, as frere Robert, as Sainte VINCENTE haue tolde of certayne thynges which well came to passe. The Abbot Ioachim, and many other, whom Theleophorus recordeth haue told some thyngs truely, some thynges they haue not, because as sayth Vbertine, the worke of the Lordes comminge beinge at hand was generally shewed vnto him. And the thynges notwithstandinge which Theleophorus hath set out vnto vs to be looked for, we see they are gathered for the most parte to haue happened, & shall happen by the thynges past. But yet although all these haue spoken many thynges, stronge was the voyce of the Abbot IOACHIMVS wrytinge, and foretellinge many thynges, of frere Robert, of Saynte Vincente, of Iohn Hus, of HEROME SAVANAROLA, & of many other besides: yet coulde they not open the Sementes, and Mysteries of all Gods Booke, not all Prophecy, shut vp in all the holy Scriptures. Wee alone shall performe this, which hath brought all thynges to passe, which are wrytten: and whych by the doing of all thynges which hee hath tolde, will open all thynges as well by certayne chosen Seruauntes, as by Worde, and wrytinge.

168.

And no

And no man in Heauen, nor in Earth, neyther vnder the Earth was able.

None of the Clergy, none of the Temporality, was able to disclose the meaninge shut vp in the Prophettes, and in other holy Bookes. None of the Popes trayne, not the Pope, nor his Doctours, neyther the Gospellers afterwarde which euen soones beganne the preaching of Chyyst, & the Apostles haue not bene able by their Doctryne, not by the wrytinges, and workes of the auncient Doctoures to discouer the Mysteries, and open the cloasse meaninges of the holy Scriptures, and to perceiue them. Then I wept. The desire of y Godly was great y the Bookes might be opened, many haue endeouored to pearce into y inward partes of the holy Scriptures: and haue not bene able, for there hath bene a certayne darke & intricate knowledge which hath bene seene to trouble many.

And one of the Elders sayde vnto mee.

IOHN is beereput for the Church, whych is himsefe an Elder, by whom are signified the Expositoures of the Gosples, which at length in the Councell shall open Chyyst to haue preached in his Members, to haue fought, & brought to passe all thynges whych hee hath spoken of in the Prophettes, not only at this time in the ouerthrowe of Papistry, but at all times to haue done all thynges, as in openinge the seuen Seales it shall bee sayd.

The Lyon which is of the Tribe of Iuda hath obtayned.

These thynges must bee applied to this place, which IACOB the Patriarche hath spoken of concerninge the Tribe of Iuda: which haue bene spoken of the Kingdome of DAVID in the Bookes of the Kings: which haue bene spoken in the Psalmes, and in the Prophettes. In which places Chyyst is sayd to come, and slay Antychriste and Tyrannes: to builde his Church, and bringe all thyngs to passe which are registred in all the holy Scriptures to be brought to passe in all Ages of the worlde, and to bee made perfecte in this seuenth Age. And when CHRISTE hath brought these thyngs to passe, 169.
and to

and to perfection, all the holy Scripture is to be opened, and the hidden meaning to be disclosed by him. And heere Chryste which hath brought all to passe, is proued to haue opened the Booke; & that Chryste which nowe openeth the Booke is he which hath done all things from the beginning, of those things which were commaunded to be made by his worde.

And I beheld, & Loe in the middes of the Throne,

Let this summarily be the meaning of those things which follow, when Chryste shall come the second time and be crucified agayne in his Members. Among those which prepare the renewing of the Church, and the Kingdome of Israell hee openeth the Booke of the holy Scriptures, accordinge to whose meaning the Church, and the Kingdome is to be prepared: In which his Seruantes shall become Kinges and Priests ruling all things according to Gods Law onely. Let vs now weygh with our selues the wordes of this Sentence. These wordes I sawe, or I behelde, are repeated, because the matter is every where signified to be true, and of very great importance: In the former Chapter. iiii. Beastes were seene, in the middes of the Throne. Because the iiii. Bookes of the Lawe, the iiii. greater Prophets, and other which are examined by those, were first geuen vs by Chryste himselfe, & showed from his Spyrte, and immediately from him, & seemed to touch him: Afterward those Bookes doe as it were bus of Gods Throne carry Chryste to the Prophets, and Apostles: and they deliver him into other mens hands, and set him forth to the Worlde. Hereupon sayd Paule that by the mystings of the Prophets the Mytery of the Gospell that was hidden is disclosed to the Saints. And upon the opening of this Mytery of the Gospell, the truth of Prophecy that also be opened: and hereupon true Prophets, and Gospellers shall appeare: They shall reioyce, and be glad of the truth, of the Promises, and of the good Gyftes bestowed vpon them. Therefore also in the Chapter past, when the iiii. Beastes grette Honour, & Glory to him that sitteth in the Throne, the 24. Elders fall downe before the Throne to worship him & byeth for ever more.

And in

And in the first Chapter of Ezechiel the four Beestes are sayd to walke, to stand, and to be lyfted up; as they are drawn by the four Beastes. (Ezechiel. cap. 1.) There is also the Lambe seemeth heere to stand in the middes of the throne, and of the Beastes, and of the Elders, and abounding in Honour, Glory, and Rule as sayd to be geuen to him that sitteth on the Throne, and to the Lambe. There seemeth a difference betwene the Beastes, which were seene before in the middes of the Throne, and betwene Iesus Chryste, which is seene in the middes of the Throne, & of the four Beastes, in as much as he is the worde of the Father, and the true God: and the other three are which of hym tooke life, and the Word of the Gospell, and communicate the same with other Mynistres, that hee afterwarde also may be made common to the whole Church. In the middes of which mynistres, and in the whole Church Chryst is middlemost, the which Church hee containeth in hym, and holdeth up, & beareth by his life: As hee containeth, and holdeth up the whole Worlde and compasse thereof, as I sayd in the first Chapter. Hee then which is in his Church, in his Mynistres, in the faithful, is as if he had bene killed, & thereupon it followes: *As though hee had bene killed.*

¶ And when hee standeth in his Members, and his Members are slayne, it is as though hee were slayne. And because the Lambe is sayd to be killed from the beginning of the worlde, and therefore in A. B. E. L. and other afterwarde unto the castinge out of Antichryste, hee which doo hange on the Crosse man as though hee had bene killed, both before the publishing of the Gospell, and after it those which receaued his Booke, & his Word, & confessed him. And whereas hee seemeth before severally to be slayne in every of his members: hee seemeth now in his second coming to be slayne in many at once, in his body, and in his Church where many fall murders are committed, & great trouble is caused. All the believers even vnto one are put to the sworde. The Papistes understand not that they do spill the blood of man, in man, as it is sayd Cap. 9. Gen. that Chryst is slayne by his, & agayne is crucified, when hee els soones beginneth his Church, and Kingdome. But at length they shall understand.

Gen. Cap. 9.

Ro. Cap. 16.

verse 25, 26.

Coll. Cap. 1.

verse 26, 27.

Ephes. 2.

derstande when these thinges which followe shalbe opened. *Which had seven hornes.*] By the seven Hornes wee understand the power of the Sonne of God, which shalbe crucified in his Members, which power the God of hostes declared in his People in all the 7. ages of the World: the which hee hath declared now in his second cominge, fighting agaynst the 7. heades of þe great Antichristian Beast, as wee shall see in þe 17. Chapt. that he which hath deliuered vs from sinne, from þe Lawe, from damnation, from the first death, from the Deuil, and from Hell: will also deliuer vs from Antichristian murders, of tyrannes, & of wicked people, as he rose from death in his first coming, he will also nowe arise in his Members.

Seven Eyes 7. Spyrites. *And seven eyes, which are seven spirites of God sent into all the World.*

7. Ages. ¶ If the seven eyes of the Lambe bee the 7. spirites of God, let euery one consider what hee ought to determine touching our Chyrste. Which holy Ghost the Father gaue, the sonne giueeth the same. Iesus Chyrst then hath geuen the spirite of God to all Believers in the 7. Ages of the World: before his coming in the flesh, to the Fathers, and in the seede of Abraham, and after ward to all the Gospellers, and nowe adlength to vs, when in the 7. Tymes the Gosple hath bene preached among these Chyrstians. The 7. Hornes, and the 7. Spyrites are here put for the two folde worke of Chyrste performed in his second cominge: when with the worde hee hath fought in his Preachers, and the Believers agaynst the 7. heades of the Beastes, which I spake of: hee also fought afterward with an yron Rod agaynst all Tyrannes: which two workes hee hath performed in his second coming: but before in all ages of the World, the God of hostes, the life, and the light of all Believers was with our Fathers. And if these thinges were not so well knowne before this, & in the first tymes, they shall now be made manifest to Angels, and men, and to them that are in Hell. Whereupon it followeth:

And hee came, and tooke the Booke out of the right hand of him that sitte on the Throne.

¶ It is sayd Hee came, to shewe Chyrstes second coming: hee is sayd

is sayd to take the Booke out of the right hand of him þe late in the Throne, to giue vs to understand that at this time whē the Kingdome of Chyrste is builded, and Antichyrste expelled, Chyrste hath brought to passe the thing which hee hath spoken in the Booke of the holy Scriptures, and which we haue spoken of before. That Lambe which was as though hee had bene slayne, hath in taking the power whereby hee was rayled from the deade, brought to passe by his worde & worke to ryse in his members, to strike his Aduerlaries, to build his Church, and Kingdome, and to open the Scriptures.

And when hee had taken the Booke, the iiij. Beastes, and xxiiij. Elders fell downe before the Lambe.

¶ These thinges seeme to mee to signifie that after þe Chyrste hath overcome Antichyrste by his word, killing him with the worde of his mouth, and hath overcome with the sworde all his kingdome: he Councell shalbe assembled, wherein Chyrst and his holy worde shalbe middlemost, according to the which the renewed Church shalbe builded: there shalbe no tyranne nor Antichyrste whom the Bysshoppes shoulde obey: all shall knowe Chyrste to be their head, and shall obey his worde.

Having euery one of them Harpes.] In the Psalmes mention is made of the harpe, euery one mayntayning & keepinge the doctryne of the Apostles, and Prophets, shall sing and set forth the thinges which Chyrste hath wrought by the worde & by the sworde. And those thinges shall declare in þe Prophets the Harmony, and agreement of Gods wordes and workes in all ages of the World. Let that be applied to this place which is spoken of in þe Booke of Numbers, & in the Psalmes, touching the Harpe, the Timball, and the Instrument wyth tenne stringes: that wee also may knowe that in the three states of the World, in the seven Ages, in all ages of the World, and in the Creation of the whole vniuersall, wee singe the great workes, and prayles of the Sonne of God.

And Golden Vials full of Odours which are the prayers of the Sainctes.] When the Preachers of the Gosple shal declare the workes of þe Sonne of God in all ages of þe world, & which he hath done for his people, & church: in fighting for the against þe aduerlaries, & by his holy spirite in rayling the vy, & in beget:

Psalm. 150.

begetting newe Creatures : and in giuinge them his worde by certayne seruants of his, and telling them what is to come, they shall also confesse their finnes, and þ peoples before God : as Daniell Cap. 9. and other Prophets did, but especially Baruch : for those haue written what the Dynisters of Chyfte shall doe in the Councell, and in the Churches.

And they shall singe a newe Songe, sayinge : Thou arte worthy to take the Booke.

This songe shalbe newe, because Gods Seruauntes singe neuer before such a songe : that they shall declare, and set forth the things which Chyft hath brought to passe in the 7. Ages, and in all Ages, and which the Prophets haue foretold touching his seconds coming. And those thinges which were to come they signified that Chyfte woulde doe : as Paule affirmed that he woulde slay Antichryst with the breath of his mouth, and with the brightnesse of his coming : but he wrote not that past because wee shall singe and giue newe prayles to Chyfte, besides them which wee haue hetherto giuen him. And albeit þ Apostles, and Prophets haue prayled God & his Son, cū by those thinges which hee should bring to passe, yet the People knewe not the same which they did who sawe what should followe : and now will we sing them when they are come to passe. For Chyfte is now about a newe Worke in restoring þ kyngdome of Israell, and the Church : in ouerthrowing the Kyngdome of Antichryste, of tyrannes, and of Satan : as þ Kyngdome of Chyfte alone shall nowe appeare : so hee alone shall bee accompted Kyng, and Lorde : who also shall be knowne, when the wicked raygned, to haue bene Kyng from the beginninge of the Worlde : Who tolde what thinges shoulde happen from the beginning, at all times : and all wicked tyrannes haue done nothinge but as hee woulde, and hath suffered. Wee I say, shall bee helde, and worshipped as G D D. Wee alone the great Kyng, the Kyng of Kynges : and the Lorde shall bee knowne, and with a lowde voyce of all men shall bee proclayned S A V I O V R E, who with his bloude hath redeemed vs from death, and deliuered vs from the bondage of tyrannes,

rannes, and the Deuill : and from all quarters of the Earth hath called vs to his Church and Kyngdome, to raygne with him hereafter forever. And to offer to God the Father sacrifices of prayle, and to obayne the thinges which hee hath so often in his holy Scriptures, that wee may lye longe vpon the Earth which hee hath giuen vs.

And I beheld, and I heard,] It shall bee as true as the thyng which is hearde and seene, that the Councell amonge all the Chyistians shall bee free for all the saythfull, that the whole Worlde shall see it, and heere the Dynisters opening, disclosing, and establisshinge those thinges which I haue spoken : that God the Father alone, and his Son Iesus Chyfte may be worshipped, and hereafter for euer be accompted king of kynges, and Lord of Lordes ouer the whole Worlde : and in no place any Pope, and tyranne shalbe worshipped as God. To the voyces of which Dynisters of God, þ voyces of Angels shall aunswere in Heauen : then shall there bee a Quiet of Heen, and Angels, and of all holy Sprites. The Dynisters in the Councell shall singe (as I sayd) a new songe : the Quiets of Angels shall on the other side aunswere the lyke. The Wordes also of Moyses, of the Prophets, of þ Euangelists, of the Apostles, and of all which haue tolde of this kyngdome of Chyfte, and his workes to come to passe in this laste tyme shall make aunswere. And at last a thousand thousand of þ saythfull which shall then be songe among þ Chyistians shall make aunswere, & all shall confirme þ selfe same thinges, whē all Prophecy, in all the holy Scriptures shall be opened to all. And therein God and our Lord Iesus Chyfte shall appeare to haue bene in all Ages, to haue bene the Ruler of þ worlde, and highest Kyng : to haue bene the Sauour of þ Believers, when he is seene to haue saued them through his Bloude, and through his ouerly resurrection to haue redeemed þ same from all bondage : they shall (I say) confirme the same, and with a lowde voyce say : worthy is the Lambe, which was killed before by the Iewes, and nowe in his Members by Antichriste, to take the rule of the worlde, which distributeth riches among his saythfull : which is knowne Kyng, & Lord in all ages ; to whom

whom alone wee ought to attribute **W**isdomme & strength in
creating the **W**orld, and all creatures therein: and doing all
thyngs mightely in the same, according to his will against all
the power of the **W**orld, and of **H**ell: and therefore we ought
to giue him alone heavenly honours: let þe glory of all things
created and made, be acknowledged to belong to him alone, &
let all thanks giueing be perced, and songe to him alone: let
him alone bee knowne to bee the most honourable bestower of
all gyftes, and excellent good thynges, and of blessed.

And all the Creatures which are in Heauen.] And not onely they which haue borne the name of Chyſte: but they alſo which beſore deſpiſed it, ſhall ſinge a newe ſonge: for there ſhall come Belieuers out of euery Kindred, and Tongue, and People, and Nation into one ſheepſolde, to prayſe the Lord: for y^e Prophet concludeth y^e all creatures ſhall agree together to ſing, and ſet forth y^e benifits and prayſes of Chyſte, becauſe they alſo whych ſhall be in Hell ſhall knowe the greatneſſe of Chyſte, whereof I ſpoke: and ſhall ſeele y^e Chyſt doth treade them vnder his feete, like vnto hoat glowing braſſe, & to ſaigriouer them: that they alſo may be compelled with all y^e Creatures in Heauen & Earth to giue bleſſinge, prayſe, glory, honour, and rule, to Chyſte foreuermore: and that likewiſe all thinges which are in the Sea, they which haue followed any ſtraunge Religion, or they which hath abhorred all Religion may bee compelled to doe the ſame.

And the iij Beastes sayde, Amen.] Hee repeateth
agayne þ the Gosples, & Euangelists, al Prophecy, & doctrine
of the Apostles, & all the mynisters of Gods word doe confirme
the same: because all things in the Lawe, in the Gosples, in the
Propheets, and in all the holy scriptures shall shewe that they
must thus come to passe: and they shall so come to passe as they
haue bene already spoken. And when þ mynisters of the word
doe these thinges, they shall also cause other to doe them, þ all
men in all places may worship one God. If there be any
other thyngs to be opened in this Chap. the 24.

Flours shall doe it heereafter.

(*)

and of several others: and in the second edition
of the **THE ARTS AND MYSTERY OF THE** and
the **on the six Chapters** upon the same
the **the five Chapters** which are the same
in the second edition of the same book as in the first edition

The argument of this Chapter is toyered with the argument of the five Chapters which follow this, in which is declared howe the Sonne, and the holy Ghost haue by one an others workes tolde and brought to passe the thinges which concerne the Churches from the Apostles, vnto the Lordes second comming: which concerne them in the Lordes second coming, and which concerned them before the Lordes first comming. And while the Sonne, and the holy Ghost doe the thinges which belong to themselves, and while they tell them, they also tell what thinges the aduersaries, & Antichrystes should doe, & what the faythfull should suffer at their handes: they foretell the ende of both these: and examine the things foretolde in all Prophecy by their euenges or fallinge out, that all the holy scriptures may be opened: that the Temple of God in Hea- uen, and the Ark of the Testament in his Temple may be opened: that afterwarde Gods Kynngdome may be brought, which hath bene declared in the fourth Chapter.

The first of these is the **British Empire**, which is the largest and most powerful of the world's great powers. It is a vast empire, covering more than a quarter of the world's land area, and it is the only one of its kind in the world. It is a vast empire, covering more than a quarter of the world's land area, and it is the only one of its kind in the world.

In this sixte Chapter, and afterwarde the
7. seale is opened: that is, those things
are declared, which shall come to passe in
700. yeres, when the second comynge of Chyste
cometh preaching his Gospell, and when these
things shall be brought to perfection, this
scripture which was close, & sealed, shall
be open, & those things also shall be opened, which have ben
done from the Apostles Church, or from Chyste euē vnto this
time of

time of the Lordes second comming : and shalbe knowne to bee registred in this Booke, and in Daniell, which Booke of Daniell was sealed, and the words were shut vpon the Booke was shut vp, and þ wordes sealed, as it is sayd there in the 12. Cap. And the same which is sayd of Daniell must be vnderstoode of the other Prophets. For it is sayd in Jeremy : Then shall you knowe my counsaile (that is to say) when Christ in his second comming shall bring to passe the thinges which are spoken of in the Prophets, then shall Prophecy be knowne, and vpon my counsaile God hath determined all things from the beginning which he was to doe in all ages. *Jeremy. 30.* In the latter dayes shall ye knowe this. As it is sayd in the Reuelation, in all the Prophets, and in all the holy scripture, as I haue declared Cap. 1. *Gen. Cap. 1.* Gen. vnto this place are all deuised by the number of seuen: all containe the sette laste things, as I haue declared in the 7. Bookes then sealed with the 7. Seales, is the whole holy scripture with the Reuelation; which Booke is deuised by the number of seuen, by reason of the 7. workes of God brought to passe in the 7. ages of the world: wherefore when the seales are opened, the Booke of the Reuelation is opened, but also the Booke of Daniell, and of other Prophets, and of all the holy scripture, which doubtlesse the holy scripture doth approue, and the 12. Cap. of Daniell also, where the Booke sealed, and the words shut vp; the wordes sealed, and Booke shut vp is shewed not to be opened, and all thinges to be disclosed, and vnsfolded. Therefore when the things which were done in the first time of the Gosples preaching, begun agayne the seconde time, shalbe shewed to be these thinges which were shut vp in the first seate: which in the second time in the 7. seales: and so forth those things being brought to passe, shall haue vnderstande to be open, and thus shall the Booke of Daniell: and other scriptures haue vnderstande to be open: in the which the Counsaile shalbe opened, which hath bene reueiled from the beginning, when he determined, and decreed vnto what he would do. For the which cause cometh to passe that those which are þ seales of thinges which are declared to haue bene so

bene accomplished in the 7. times of the preaching begun agayne the seconde time, are also the Seales of those thinges which the Apostles Church hath done vnto the seuenth age. Yea also of those thinges which were done from Abraham frō the first age vnto the seuenth: which order we also behold in the 7. Churches, which order altogether was to bee kept, and is meete to be obserued: because he which is, and which was, and which is to come: which is α & ω, the beginning and the ende; the first and the last, is he that walketh in the middes of the 7. Golden Candlestickes: which Candlestickes are the 7. Churches of the 7. ages of the world. The Booke then of þ 7. seales doth also concerne those thinges which the spirit of Christe hath spoken in all his mynisters, and in the holy scriptures, taught in the 7. ages of the world. Therefore þ thinges which þ Lord hath spoken, & done in þ 7. ages of þ world are to be considered, called to remembrance by the 7. Seales. For as in þ 7. ages of þ world he 7. times created þ Church & 7. times his wordes were solemnly published: so also the seuentholde actions, or workes shalbe to be considered: þ in all these seuens of the world, of the creation, & worke he may be knowne to be the Father, the Sonne, and the holy Ghoste. Therefore because of these Mysteries I thinke that the things which are spoken of in the 7. seales. And which concerne the Sonne, are afterwarde rehearsed in the 7. Angels blowing vpon the Trumpet, for the working also of þ holy Ghoste: as also the 7. Churches were remembred Cap. 2. & 3. that the Father Creator of all things, may be knowne to haue his worke in all things which concerne the Son and the holy Ghost. But the Sonne of God Iesus Christe walketh in the middle of the 7. Golden Candlestickes: holdeth the 7. starres in his ryght hande: hee taketh, and openeth the Booke, and vndoeth the 7. seales thereof: because in the Son we were created, in the Son we were borne a newe, and in the Son we were made the perfect chyldren of God. And whatsoeuer we haue from the Father, and from the holy Ghoste, we haue it in the Son, and through the Son: and whatsoeuer we are, wee are & shalbe through him. Therefore when all things are in being, they are sayd to be in Christ. Also the 7. Churches are sayd to haue bene in Christe, and now the things

the things which concerne them are sayd to be set forth in the booke of Chryste: and the things which shalbe brought to passe are sayd to be wrought, geuen, and done by Chryste: which are his, and which are the Fathers, and which are þ holy Ghosts. Whereby the reason shall appeare why after the opening of þ scales the 7. Angels blowing vpon þ Trumpet do come forth, that all the worke of þ holy Ghost in Chrystes Mynistres may be vnderstoode to be perfected by Chryste: of which matter it shall not neede then to make many wordes, but to followe the things which shalbe in the tymes, & ages, wrought, & brought to passe by God throughe the holy Ghoste in Chryste Iesus. And now when all these thynges are generally declared, wee shall seuerally in the 7. Seales of this 6. Cap. and after ward beholde the workes of Chryste in his Booke, which hee hath done in his second cōming, and whych were done before all the tyme after his first cōming: & which were done before his first cōming in fleshe: that the reason & order whych hath bene spoken of the number of seuen rehearsed in the 7. Churches in the 7. scales, and in the 7. Angels blowing vpon þ Trumpet, may be had: and that euery where the Father, the Sonne, and the holy Ghoste may be knowne to be one God by their seuerall, mutuall, and ioynted worke.

And I beheld when the Lambe had opened one of the Seales.] What is ment by the Seales I haue declared before, and in the former Chapter. The Lamb openeth þ scales, because he is the word, and of him is Prophecy: and when hee came in the fleshe hee performed the thinges which were tolde of touching his first cōminge: and after he went vp to heauen, hee also which shutteth, and no man openeth; openeth, and no man shutteth: brought to passe those thinges which were declared touching his state of the Gosples, and his second cōming, deviding the times to come after his going vp to Heauen into 7. tymes: signifying those ages, and these tymes by the 7. scales: likewise the tyme by the 7. Trumpets.

And I heard one of the foure Beastes say.] The foure Beastes are brought in to speake, that the Son in his Gosples may be knowne to speake thinges to come, & to bring them to passe:

passe: but why one Gosples is declared in iiii. Bookes, & notified in the iiii. Beastes, it hath bene sayd in þ bookes of þ Law. Here moreouer seemeth a question to be asked before þ words be expounded, why when the 7. scales are opened, the 4. first ages of 7. which concerne the state of þ Gosples, are deuised by þ voyces of the 4. beastes. Likewise why the workes of þ Lords second coming are also deuised by 7. times, & why the 4. first times are assigned to the preaching of 40 yeares, or also to the 4. horses shewed by the 4. beasts, & not to the Trumpets only? The first tyme is manifest by the interpretation of þ Euangelists, and þ Prophecy is in the Gosples, as well as in þ bookes of the Prophets. This then ought to haue bene signified: wherefore I say whē he entreateth of þ preaching of the Gosples, deuiceth it by 4. whinged beastes: the like did Ezechiel; the same did Iohn before in his 4. Cap. for by whynges are signified the proceedings of þ workes, & of the time of þ preaching: whych proceedings are by Zachary in þ Vozes. Wherevpon Iohn in this 6. Cap. bringeth in 4. Beastes to shewe him 4. Vozes, in which is declared the swift course of þ Preaching, & which in Zachary are sayd to range all ouer þ Earth: that they signifie ages, & times, it appeareth in this Chap. & afterward, where in the 7. trumpets are set downe þ seuerall workes of sundry seasons. Because now he taketh þ beasts to declare thinges to come, Prophecy is also signified to be in the Euangelistes, especially of those thinges a parte which belong to þ preaching of the Gosples, which was meete to be in the state of þ Gosples, and in the Lords second cōming, when agayne Chryste himself ought to beginne in his members: as in playne words Chryst hath taught Cap. 24. Math. Cap. 13. Mar. and the interpretation shall disclose the whole discover of þ Euangelistes to haue Prophecy also: the Gosples then, wherewith the law doth come ought also to be shewed with the prophecies of þ Prophets to passe through times, & to declare thinges to come. Wherevpon when the thinges to come are comprehended in þ number of 7. Iohn bringeth in the 4. beasts to declare the 4. first ages of the second state of þ Son: likewise the 4. first times of þ workes of the Lordes 2. cōming: the 3. other ages, & 3. times þ Prophets declare

declare at large: that it chiefly belongeth to them playnely to declare by the Rodde of Iron, the thyngs whych concerne the Lords second comminge, but rather to the Euangelists to declare the thynges which belong to the preaching of þe Gosple, whyle both are Euangelistes, and Prophets. Whereupon Chrysste sayd to his Apostles that the spirite should leade the into all truth, and tell them thynges to come. The Prophets also haue reported the Gosple of peace, and they þe vnderstand the poyntes of Prophecy shall reporte and declare the same. Wherefore when the thynges whych the Euangelists, & Prophets report shall fall out, and the Prophecy of them both shall bee manifest to the mynisters of Chrysst, they shall be called out of the number of 24. Elders. Moreover howe the 4. greater Prophets, and the Euangelists doe agree in declaringe those thynges which concerne the Lords both comings, it hath bene sayd in Mathew. Iohn here in the number of 4. doth deuide þe Prophecy of the Euangelists from the Prophecy of the Prophets, when hee setteth it forth in the 4. foreshayd Beastes, & in the 4. Horses: and this by other matters. Afterward also he hath in like sorte deuided the 7. Trumpets, because the first 4. singe of certayne workes seuered from the other: thre sayd Wo, Wo, Wo, And this deuision is plainely set downe in the Cap. 1. Ezechiell. Where the 4. beasts are sayd to walke that thereby the preachinge of the Gosple, and the worke thereof may be signified in the Lords second coming, to the which are added two Wheelles, and a Rainebowe, that the number of 7. of Moyse, and Iohn, may appeare: but when thre thynges are assigned to the Prophets, there are also assigned seuen: because Prophecy taketh 7. ages to those 3. states which it doth comprehend. And when the 4. beasts take the 4. bookes of the Lawe, the 4. of the Gosple, the 4. of þe greater Prophets, they take also to them the thynges which belong to the Lawe, to þe Gosple, and to Prophecy. Which belong to the state of Circumcision, to the state of the Gosple, and to the state of opened Prophecy: it then taketh to it thre states, seuen Ages, and seuen times. Whereupon Iohn mytyng the Prophecy of þe Son of GOD, sheweth that he walketh betwene seuen golden Candlesticks

bestickes, to myte to the seuen Churches, to open the seuen Seales, to send the seuen Angels blowinge vpon trumpets. And here also the manner of the seuerall, and mutuall worke of the Father, and of the Sonne, and of the holy Ghost, doth open it selfe: likewise what the reason is that the like tymes are declared by the seuen Churches, by the seuen seales, & by the 7. Angels, blowing vpon the Trumpets: and in þe seuen Churches are containned the 7. ages: the first beinge deriued from Abraham, as also from the Church of the Apostles, into the which are also dratone the seuen times of the preachinge of the Lords second comming: in the seuen Seales likewise are the thynges containned whych belong to the former ages, & which belong to the preachinge in the Lords second comming: and in the seuen Angels blowinge vpon the Trumpets: when the seuen tymes of the Lords worke in his seconde comming are declared, into those tymes I say, the ages of the State of the Gosple past are dratone and brought in, that heere the ioynte and seuerall workes of the holy Ghoste may be signified: and that the seuerall, and ioynt Workes of the Father, and of the Sonne, and of the holy Ghoste may bee declared. Wee nowe returninge to the foure Beastes doe fitly expounde by those 4. the first ages, likewise the foure times of the preachinge of the Gosple begun agayne. Because in them was signified the tyme of the Apostles preachinge, the tyme of the Martyrs, the tyme of Syluester, and þe tyme of the reuolting of the Church men from Chrysste duringe the preachinge of the Gosple. Afterwarde when it ceased publickely to bee preached, there followe thre Ages to come in the Lords iudgement declared in the Prophets. Likewise when the preaching was begun in the Lords second comming, the first beast sheweth the Whyte Horse when in Luther, and other, Chrysste ouercometh, and the preachinge goeth forward. The seconde Beast sheweth the Red Horse, when during the preaching, the Inquisition, and Pyrames, kill the Belieuers. The third Beast sheweth a Blacke Horse, whylest many are tryed by persecution, and some there are which Reuolte from their Life, and doctrine: the Blacke man the Pope by the first Councell

The Whyte
Horse.
The Red
Horse.
The Blacke
Horse.

The pale
Horse.

of Trent doth publish his owne deuises, for matters agreeable to the Gosple: the fourth beast sheweth the pale Horse, in whom the pale death of them is signified, to whom it is sayde: he that hath not believed shalbe condemned, and the pale horse Pope Paule the fourth surnamed Caraffa is besides other present with the Belieuers: and these times are brought into the xl. yeares of the preaching, or those xl. yeares are deuided into foure times: first, that it may bee declared that the Prophecy concerninge the Lordes second cominge is in the Gosple: and that the preaching of the Lordes second cominge hath ben the same that it was in his first cominge: and that the Preaching which concerneth the Lordes second coming was foretolde in his first coming: and that it might bee declared that the Gosple was incete first to be preached, and after ward those things to be brought to passe whych are spoken of in þe Prophets touching Chyestes seconde worke in his seconde coming. Which things are signified, and expressely and seuerally spoken of in the 24. Cap. Math. and in the 13. Cap. Mar. while Chyeste doth brievely and summarily gather the thinges which belonge to the Prophets, and giueth warninge that the preaching of the Gosple shoulde goe before. Moreover that number & time of repentaunce is giuen, as wee see in the preaching of Ionas, to ouerpasse Moyses, Elyas, and Chyest, al which did not eate for forty Dayes, and so many Nyghtes: and in the deuision of forty in foure is signified the beginnunge agayne of the Gosple, and the continuall, and perfect repetition thereof, especially in the great iudgment which shalbe very shortly with fyre and sword. What other thynges soeuer shall bee besides the Lord shall shewe them by other, and at an other tyme. Seeing wee haue set forth why the ages, and foure tymes are signified in the foure Beastes, and Horses, and whych are those ages, and tymes, we shall the more easily attayne to þe things which are spoken.

I heard one of the iiij. Beastes.] The thynges whych Moyses speaketh of touching the Belieuers of the Gosple as in Abraham concerninge the Seede of the Belieuers to bee hereafter do appeare in the Apostles, and in their Disciples, whych

whych are called the Chyldren of God, and the blessed Seede. Whereupon the time of the Apostles seemeth here to bee opened, when they Disciples did preache the Gosple, whych doubtlesse suffered punishment, but not so as other did afterward at the handes of Tyrannes, when by a publicke Decree all they that professed Chyeste were commaunded to be slayne in all Countreyes.

As it were the noyse of a thunder.] The Preaching of the Gosple is hearde farre, and wyde, and not wythout stryfe, blowes, and the shooke: the Renowme of the Moyses of God, of the Patriarkes, of þe Israelites, the voyce of Moyses, and the Prophets: the voyce of Paule, of the Apostles, & of the Doctoures: the voyce of Luther, and of other, was the thunder hearde ouer all the Worlde, of which thunder it shall also be spoken in the 8. Cap. Come and see. They which haue giuen themselves to the study of Gods worde, shall see and knowe the great workes of the Lord, and the Seales shall bee opened vnto him. Euery Beast repeateth. Come and see: because in þe Apostles tyme, and at other tymes after ward godly Chyistians were to behold the thyngs whych came to passe amonge Gods people, and to consider of them in Gods word. But chiefly while the Gosple in the Lordes seconde cominge is preached we ought to bee heedfull in all thynges, whych come to passe, and to consider all aswell in Moyses, & the Prophets, as in the Gosple, and chiefly in the 24. Cap. Math. and in the 13. Cap. Mar. in the 17. 18. and 21. of Luke, to passe ouer the thynges of which the Apostles haue giuen warninge. Come and see, is also repeated the fourth tyme, to the end that as I truly thinke, all might take heede which heard the preachinge in the time of the Apostles, and Martires, and afterward. Likewise whych in our tyme haue heard the same repeated, to the ende that they shoulde (I say) take heede, least they neglected the thynges which concerne the Lyfe of þe Gosple, and shoulde take heede to this sayinge: Wee that hath believed, shall be saued, and hee that hath not believed shall bee condemned: the Ministers of the Worlde shoulde take heede least the Belieuers, and least they were withdrawne from the Gosple,

Gospell, and this seemeth to be shewed in the thyrd and fourth Horse. Wee ought also to come to Chryste and to his Word, and to consider with our selues the things which he now speaketh, and worketh: which he worketh, & speaketh in all tymes, when hee calleth all men to the great iudgment.

Loe there was a whyte Horse.] In the 19. Cap. Chryste is seene vpon a whyte horse: lykewise þe Preachers also whose doctryne, and life ought to bee whyte in Chryste, and through Chryste. In the 1. & 6. Cap. Zachar. the preaching is also signified by the whyte Horse, which heere likewise is declared, where especially the first beast speaketh: and where I thynke this of the 14. Cap. is vnderstoode, like vnto a man sitting vpon a white Crowde: that, that whynesse may concerne the vndefiled Lambe preached by the whyte Preacher. And hee that fate on him had a Bowe.] Gods word is þe Bowe & Sworde hitting far & neare: wounding þe unbelieuers to þe death & piercing the hearts of þe believers vnto þe deuision of soule, & spirite. And a Crowne was giuen vnto him.] We þe sender þe preacher giueth him a crowne before he ouercome: for whom þe lord sendeth must needes be conquerour, & because Chryst hath to do, & speaketh in þe preaching: Chryst from þe beginning hath giuen the crowne, & the victorie. And he went forth conquering that he might ouercome.] The word which God sendeth returneth not empty, here the is signified þe preaching of þe Apostles, & of their disciples: & of the which with Luther haue continued to maintaine þe preaching of þe Gospell, & which haue worthily behaued theselues therein, & haue liued after it: the preaching of the Lords promise in Abraham, Isaac, & Jacob is also signified: likewise þe fight of Abraham, & Jacob, which ouercame wth their sword & bowe: this 3. fold preaching was conqueresse against þe vngodly, against tyrans, & against Papists. The things are opened vnto vs in this 1. seale which concerneth þe promises of Abraham by þe gospell: which in þe gospell concerneth þe prophecy of those things which follow immediatly after þe Apostles, & in þe beginning of þe preaching in þe Lords 2. coming, þe victorie of þe preaching began in Luth. & others, is þe opening of the 1. seale, while the same is allowed which Chryst, & the Apostles preached.

And

And when hee had opened the seconde Seale, I heard the seconde Beast say.

The same Gospell which was preached in the white horse, that we through fayth may bee bozne againe the Sons of God in Chryst, declaring Chryst to bee made a sacrifice for vs, doth preach vnto vs that wee ought to suffer with him that also afterward wee may be glorified with him. Therefore in the second time, or age, persecution was wonderfully encreased by tyrants in all places agaynst the Martyres, and is now encreased by the Pope, and by tyrants: whyle they began diuersely to punish and put to death the true believing Chryistians in all places, after the receiuing of the preaching begun by Luther, the bondage of Pharo and Egypte, and the oppression of the people of Israel. Likewise the fight afterward agaynst vngodly people is not vnlike vnto these persecutions. At that Tyme there could be no peace betwene the Israelites, the Egyptians and vngodly People: the cruelty of Tyrantes agaynst the martyres lasted longe, but we haue now lesse peace with the Pope, and Papistes, then in time past the Egyptians and Gentyles had with the Israelites: The Tyrantes with the Martyres. For the red horse signifieth the blood of the preachers, and beleuers or the outrageous minde, and insatiable cruelty towards the Gospellers. a 1520. The Pope proclatmeth Luther heretick and those that believed his preaching, Heretickes: that the rulers, and the People destroyed all such as beleued the Gospell of Chryst. And there was geuen vnto him a greate Sworde. By reason of the iudgement which began at the house of God: and shall end in the punishment and slaughter of the wicked, þe they shall kyll one another, and he which commeth from Edom shall defile his garments with blood. I say cap. 63. Without þe Church the vngodly haue slaine the Godly. In the Church the Iewes & Chryistians slay they Brethren. The Murders which began in the time of the Law, and of the Fathers, begun again in the tyme of the Martyrs restored in the time of the Papacy, and now exceedingly encreased, shal at length be turned agaynst the vngodly that all the blood which was spylte from Abell shall come vpon them.

B.

And

And when he had opened the thirde Seale, I hearde the thyrde Beaste.

After that credyt was giuen to the Gospell, and the faythfull hath sustayned all sortes of Afflictions to maintaine it, the Gospell promised excellent and notable rewardes of victorie in Chryst, who tooke vpon him the Kingdome of the Romaines: wherein hee placed a Bishop euen as he had placed Adam in the garden of pleasure, to trimme the garden and eat of y^e fruit, forbidding him notwithstanding to touch the tree that stood in the midst of the Garden. The Pope ruled the Church, the Emperour the state of the Chrystian people: but they so gathered the fruite in they^r Office that in gouerning other they made not them selues Chrystes, they did not rule after their owne lawes, will, and fantasie: but after Gods lawes and commaundement. The choyce that was giuen to Adam and Eve was geuen to the Bishop of Rome, to the churchmen, & kings. This choyce then is signified in the balance that the Churchmen, and other Ministers amonge the Chrystians shoulde weighe whether they wyl serue Chryst or els be Lords them selues in the place of Chryste. But in the blacke horse it was signified to come to passe that the Pope for a blacke garment shoulde put on a red, and shoulde bringe in darckenes among the Chrystian people, which also he brought to passe, euen as Ada brought sinne into the worlde: So the Pope brought in dyssobedience, and reuolting from Chryst. But this shalbee expounded in the 12. cap. by Iohn himselfe.

[And I heard a voyce.] Against that deede of the Pope, and the Churchmen, the 4. Beastes cry oute because by pouinge it they haue defiled the Gospell, they haue ceased to bee bozne in Chryst to be made like vnto Chryst in life and passions, to ouercome them selues, they^r desyes, and Sathan: the Pope and his haue ceased to bee Inhabitauntes of Heauen, and Goddes Householde Seruauntes: they are become Gentyles, as they were before. And thys mee seemeth is the cause why no voice is hearde from the myddest of the foure Beastes, because the

Pope hath defiled the Gospell, and hath ouerthrowne y^e whole preaching thereof. For when it is sayde a Measure of Wheate for x Deny, and thre Measures of Barly for a penny. I thinke the whole preaching of Gods word is vnderstoode to haue ben taken away, as much as it lay in the Pope and the Deuill: that the Pope did put down the euerlasting Gospell, the whole law of God, and whatsoeuer the holy Ghost hath spokē in the holy Scriptures. For by the wheate, Chryst signified the preaching of the Gospell when he sayd: One went forth to sow. Likewise the Countries became white for the Haruest. Likewise in the Law the Eares of Corne are commaunded to be left behynde them. Where in this place mee seemeth the preaching is to be vnderstoode by the Wheate. But whereas it is sayd a measure of Wheate and thre Measures of Barly, I vnderstande the Gospell which is contayned in the Law, in the Euangelistes, and in Prophecie. Or els the Gospell preached in the tyme of y^e Law, in the tyme of the Gospell, and in the tyme of the renewed Church: in the euentes of Prophecie. Or els if wee say, why the Pope and his Churchmen refuse the Gospell, they refuse y^e Promyses which are contayned in the Bookes of Moyse and God the Father. They refuse the Dignitye and glory of Gods Children, and Iesus Chryste: They refuse the Rewardes to come, the gyfts of the holy Ghost, and the holy Ghoste hymselfe. They made none accompte of the desired Land Psal. 105. Thys place Ozeas openeth vnto vs cap. 3. when it is sayd to y^e Chrystians estranged from the Papacie, that for xv. pieces of Siluer they shoulde keepe the Celebration of the Supper, and the Remembraunce of Chryste that suffered for them: and in the Homer of Barlye, and halfe Homer of Barlye, the Preaching of the Gospell and G O D S Worde. For by the Homer of Barlye is signified the thyrde state, and the preaching of the Gospell declared in the Prophecies. But by the halfe of the Homer of Barlye the myddle tyme in the seconde state of the Sonne when the Preaching receaued from the Apostles was published.

All which was to belonge to the middle or halfe time of the state of the Sonne, and to all the state of the holy Ghost. I say to belonge to the middle or halfe the time. &c. When & as long as it was purely vttered and set forth after the Apostles tyme. Which time Dauid calleth halfe a weeke. And if wee consyder the time past, and not the time to come onely, and say that hee treateth of the preaching whych the godly men of the first state of the Father, and of halfe the second state of the son did keepe, perchaunce wee shall say thus: that commaundment is giuen to those that made not on the Popes side, to holde and keepe & promises which are in the bookes of Moises. Likewise the receyued grace of the Gospell: and awayte for the other thynges that should follow. As in Ozeas it is sayd to Godly men. After that the Popish Churchmen had left the worshyping of christ that they might keepe a homer of Barly, and halfe a homer of Barly which was geuen to them, to weete the preaching which first belonged to the Law. Afterward to Baptisme, euen vnto the tyme when it began to be defiled, and that they might keepe and looke for the Lord, of whome they should receiue the residue. But in speaking of the Pope, and of the Church of Rome, there is mention made of a measure of Wheate, and of three measures of Barly, to signifie that whyle they defiled the preaching of the Gospell, they defiled the Law and Prophecy that while they sinned againste Chyrste, they sinned also againste Chyrst: and that when they haue deppryued them selues of the pure and sound preaching, and of the grace of the sonne, they deppryued themselves of all the promises and giftes which shalbe obtained in the thirde state. [For a peny.] Hee disdayned and refused the Preaching, and Grace of the Gospell for a peny. The Pope for couetousnes and ambition hath despised hys office and Charge: He passed not a Pointe, he passed nothing for his successiue Inheritaunce. The other Popes which followed, haue continued to doe almost the lyke. And much more in this our time of Chyrstes preachyng estesooner begun. The Pope with his Churchmen, and Princes forbad the preaching of the Gospell: and the Bookes where in it beyng againe renued was contayned as much as they could, and whome they coulde they forbad

forbad the holy Bible: they slew whome they could, beginning againe to preach the Gospell, and professing themselves Gospellers. When the truth was tryed by the balance, and the first Councell of Trente was assembled, the Pope for his peny dyd there ouerthrow the preaching of the Gospell. The Bishoppes for the peny which they tooke of the Pope, suffered the Pope to publish abroade amonge the Chyrstian people his own decrees and not them of the Councell. The history of all the time of the Papacie teacheth vs what the Pope hath don, al men applying themselves to the Doctrine of the Gospell, and to the office of Apostles. [Oyle and Wine hurt thou not.] Althoughe thou Pope for a penny hast refused the euerlasting Gospell, the Law, the Euangelystes, and the Prophets. Although thou hast despised the Auncient Doctours whych were after the Apostles & Prophets, and of late the Preachers of the Gospell: Yet thou couldest not forbyd Godly men to read Gods Word, thou wer not able so to spoyle the blessed bookes of the old and new testament, but that the Worde of God remayned whol and perfect. For God did let it against whose will no man can deal. The Pope cannot forbyd the holy Ghost to stirre vp whome he will to the reading of Gods Word, to the preaching thereof, to the worshyping of the Spryte. Notwithstanding that the Pope doth promise him many thinges. Ophni and Phines with their Father could not bring to passe, but that Samuel obtained his place: and not to let the Word which God had spoken in him. Many which haue crucified Chyrste haue followed them euen vnto our Daies: as Saule and other vngodly Kinges: as the People both before, and after the captiuitie. After the Apostles the Popish Clergie euermore encreased the same vngodlines. Hetherto the meaning of the thirde Seale hath bene declared. Wherein moreouer I thyncke good to scarch oute after what sorte the blacke Horse may bee put for the thyrde age, in beginning the reckoning of them from the Church of the Apostles, when this thyrde age concerned the Church in the time of Constantine, in which Age being made free the true and Godly worshyping came to light, and the Woman was sene clothed with the Sonne. How then did that Church clothed wth the

Soone reuolte from Chryſt for a Peny: This doubtlesſe is true; but then cometh the deuſion ſignified by the Balance. Siluerſter and other Churchmen drew themſelues to the peny. But the Seede of the Woman that was clothed with the Sun keeping ſtill the Seate of Gods worde, Celine and Dyle went to the Wilderneſſe. Amonge thoſe them which ſtill kept the word of the Goſpell, the true worſhipping of God was: and continued, and ſo the thyrde age belonged to the Godly; but in ſ Pope and the Papacy, the matter was quite contrary. The Pope put on the red Garment of cruelty of former tyrants, which if not then; yet afterward in his ſucceſſours it fell a fyre, and whileſt the Pope and Cardinals are red without they haue darckenes within. And this is caſt ouer the whole Church, and preaching and ſo conſequently two Churches do continue, the Babilonifall of the Pope, and Apoſtolicall of the Woman that went into Wilderneſſe. And ſhee now coming abroade cometh into iudgement with the Papifticall, that Iudgement may be giuen of both. But howe theſe two Churches were deuyded Iohn declareth cap. 12. The iudgement cap. 17. In the meane ſeaſon the voice which came from the foure beaſtes is the goſpell it ſelfe which ſeuereth the true Church from the falſe.

And when hee had opened the fourth Seale.

The fourth is ſignified by the pale horſe, when not longe after that the Pope dyd put on his red Garment, the Romiſh church diſagreed from the Apoſtolicke: neyther doth there ſeeme to haue bene a longe diſtaunce of time from the thyrde age to the fourth, as there was not in Adam from the time he wente into Paradife, and while he ſinned. And as Adam by ſinning dyd incur death; ſo the Church of Rome died with the Pope & brought all to deſtruction that held with her, while ſhe would haue ſ preaching of ſ goſple trode down, while ſhe bzgeth in among chriſtians Iewiſh ceremonies & ſ old worſhipping of vngodly people. The Papifts then die & deſcend into hel in the greyping ouer of preaching. For ſ Pope & Romiſh Church hath drawn others to the worſhipping of the deuil, to death & to hel, while for a time & times, and halfe a time the true Church dwelleth in the deſerte: while the ſacrifice and offering being the true worſhippinge

ſhipping of the Goſple ſayeth in the common and publique aſſembly, while Chryſt differeth his ſecond coming. And while I ſay this, I meane not that as many as liued vnder the Papacie were loſt; For I ſaw many ſincere and plaine men which in their death haue ſincerely grounded their faith touching ſaluation vpon Gods mercy through the death of Ieſus Chryſte. And power was giuen vnto them ouer the fourth parte of the Earth to kyll &c.

While the life and abiding of ſ churchmen ought to be in heavenly thinges, while they ought to bring to paſſe that the Life of Chryſt his people ſhould be like; they being grown to bee earthly & heathenly as they were erſt before they knew Chryſt, compel al men to be as they are, & kil them that withſtand the ſelues from them, and go to the preaching of the Goſpel, and ſ do they ouer the fourth part of the earth: to wit, ouer al ſ Chryſtian people deuided into the 4. parts of the world, & hauing the limits of the 12 tribes of Iſraell. Which tribes ſtonde to the Eaſt, Weſt, South, & North. [With the Sword.] The church of Rome doth not onely ſtrike al that; that belongeth in Chryſte, but alſo doth enter more ſtirre vpon Princes, and Chryſts people to take meapōs in hand. [With Hunger.] The Romiſh church hath killed the people by her owne Authority in eſtabliſhing wicked worſhipping, & in deſpruing the Chriſtians Church of preaching, through the which al they ought to be ſaued, which are ſaued. [And which death.] She hath burned many & hurtened their Daies with many kindes of Death. And with the Beaſtes of the Earth. The Romiſh Church hath not only ſlain ſome privately and aparte by the ciuill Magiſtrate, but alſo hath committed general Murders. As Chryſt ſuffered ſ Pope and the Romiſh Church to kil ſ Goſpellers, ſo he ſuffered alſo ſ ciuill magiſtrate to kil the. Al theſe things which haue bene ſpoke of ſ fourth age while ſ Pope began to vſe his tyrannous authority, are underſtoode to be finiſhed in ſ fourth time of ſ preaching of ſ goſpel, which Antichriſts power did moſt pleaſant & was ended, while Pope Paulus Caraffa ſ fourthly held ſ Papacy & grauiant entrance to ſ credibles of ſ fiſt & ſixt time, it ſhal be ſhewed ca. 16. And when he had opened the fiſt ſeale I ſaw vnder the alter. The fiſt age ca. 1. Ge. is altogether aſſigned to beaſts where

Whereupon in the fift age when the Popish Tyranny was grounded and encreased by Charles the greates, the knowledge of the Gospell was almost taken away, and well neare all men were as lyving Creatures voyde of reason. Maintayners of þ Gospell leste then to speake openly. *¶* Herefore cap. 13. where thys fift age is set forth, the Beast rysing out of the Sea and the Beast of the Earth is sayd to beare rule, and the other to beare the Image of the Beast. But these Beasts shewed their greates power in the fift tyme of the preaching of the Gospell begun agayne, when the troubles in Fraunce and Flaunders began: the Spanish Inquisition was brought into Italy, and þ seconde Council of Trent was holden, in the which þ Romish Church wroughte a Mischyfe to Mens Bodies, and soules, as it shall bee sayd hereafter. This fift tyme seemeth to take hys beginning at the French troubles, and to laste vnto the French. Further in the yere of our redemption a / 572. *¶* To take his beginning of the Papacie of Paule, the fourth vnto þ same murder of the Gospellers. And what vniuersall slaughter of the Gospellers was made in thys fift time in Fraunce and Flaunders, the story doth declare. In the time of Elias many lyke thinges haue hapned, and afterward in the time of other Prophetes. [I saw vnder the Altar.] I will not here repeat the thinges whych in many places of the olde Testamente haue ben spoken of the Altar. This onely will I say: that the Altar heere seemeth to mee to be put for Chryste, for his Godly worshipping, and spirituall Sacrifice, ouer the which the state or calling of the Clergie beareth rule. If thou take the Altar for Chryst, vnderstande thou the Members of Chryst maintaining the Worshipping of Chryst, and slayne by the Churchmē, who knew not for a season that those they burned wer the members of Chryst yet now they perceiue it whyle they resist the known truth. But whylest thou also vnderstandest by the Alter Godly worshipping and true Sacrifice. Know thou vnder the Altar fall the Ashes of the Sacrifice whych was slayne & offered to God vpon the Altar, and burned a sweete smell. Hereupon let vs consider th at it is sayd, that the Soules of the slayne for Gods

Gods Worde doe cry out vnder the Altar, because the Popes Church men for the right worshipping of God haue burned þ Gospellers, wherein they did zealously strue þ they followed the word of God: and for the Testimony, because they testified that it was Gods worde which they spake, that it was the true worshipping, and the very preaching of the Euangelists, and Apostles, which they vttered, as we haue scene it come to passe. And whylest the French troubles, and warres do continue, and þ there is made a great slaughter of þ Gospellers, those cry out alone: How longe Lorde, holy, and true. They desire that Chryste would performe his promyses, and deliuer them from þ tyrannie of Antichryste, & from murders. Now at lengoth, when hee is come, and hath begun to deale with his Iron Rod, their desire is þ he be Iudge v hich shall iudge the world in truth, that they may say: Thou which arte Chryst þ Lord of all ages & seasons (but not the Pope or any other Tyrannic) art holy, which persourmest what thou hast spoken in thy holy word, & in all þ holy scriptures: thou arte true which hast vttered thy word: and declarest þ true worshipping thereof, and all things in truth: thou oughtest at this tyme to iudge our righteous cause, sith thou arte þ Lord, sith thou art mighty, sith thou hast promysed, thou oughtest to stand in þ defence of the same truth which thou hast preached: to iudge, and punish those that dwell vpon the earth: those I say which are become earth, are become gentiles as they were in time past: some being builders of the tower of Bable, burning the worshippers of God: other some Esaus, Pharoes, Philistians, Antichus followers, Neroes, Diocletians, and þ like. And as it appeareth in the Prophettes became those which sleme themselves, when they had receaued the Gospell. And these thinges belong to the 4. Cap. Lib. 4. Esdras, and to the 44. Psalm.

And longe whyte Robes were giuen to euery one.

¶ The Prophetes which haue suffered for Gods worde, and the Chryistians before: and now suffering for the same word, haue a sure rewarde, that they hauing suffered to wite in Chryste, may bee founde iustified in Chryste, and glorified in him. In þ meane while as the murderers of þ Prophetes were punished, so shall the Papistes bee punished: but wee must awayte for þ

Aa.

Lords

Lordes iudgment to be brought to passe upon his house, and for the killing of those which are to be slayne at the openinge of the sixt seale: to wite, from the time of the murder at Paris, Anno. 1572. and afterwarde vntill the seconde Wo, and the thyrde Wo, shall fall out in the great troubles, which in the 7. Seale shall haue an ende.

And I beheld when he had opened the sixt Seale.

¶ Here is set forth the seuenth Age before Hierome, Savonarola, the same beginning after the Abbot Ciryllus, and Iochimus, or the Albigers: and the first time after Luchers preachinge, when in Fraunce from the 24. of August Anno. 1572. there were made slaughters of the Protestantes in all places, afterwarde there were warres, and murders, and at length great troubles grew ouer all the Countrey. By this earthquake are ment generall murders, in the which the people and publicke states shall growe to sedition, and trouble: and fyre and sword shall wyng all thinges out of frame. Here vpon sayd Chrysle: There shall bee such trouble as neuer was since the Worlde began. There shall be a time of trespasse sayd Danie. 12. Cap. 12. which hath not bene before: the earth shall be moued exceedingly, the earth shall be sore shaken, the Earth shall be vterly broken downe, sayd Ilay Cap. 24. In other of y^e Prophets many thinges touching this time may be seene.

The Sonne was blacke as Sacke cloth of Egypt.

¶ When y^e Gospellers shall be slayne, and in many places there shall be many kyndes of death, their State shall be shadowed in darcknes: and where there shall be no murders, there shall be feare, & trembling: behold also darcknes shall inuade the Popish state: the state of the Romaine Church shall be shaken, the Pope which hath bene as the Sonne in the Worlde, and the Romish Church, which the vnskillfull accounted to be y^e Sonne, man clothed with y^e Sonne, whereof he treateth in the 12. Cap. They shall at length bee knowne to haue bene Dragons, and darcknesse: and shall fall from their authority, and become of no name: they shall be as those who being overlaid with myseries, and wrapped in coarse sacke cloth, doe seeke for mercy at the handes of God, and man.

And the Moone was like bloude.

blonde. Kynges, and Princes, and politicke or ciuile states, or gouernmentes, being wrapped & tangled in warre shall betray themselves, and other with blonde.

And the the Starres of Heauen shall fall to the earth.

¶ Doctoures, Prelates, Rulers, they y^e are in high degree, & beare great authoritie in the Church, and ouer the people shall fall as figges, and as they being greene are termed in latyne grossi: so shall these grossi which also soundeth fat, great, or grosse, fall in their fulnesse of all earthly pompe, and prodigality to utter ruine. And as when a great wynde doth blowe they fall from the Tree: so they being tossed and entangled in y^e violent trouble, and great businesse to come, shall be thrust out of their high callinge.

And Heaue departed away as a scrole whē it is rolled.

¶ The former state of the Clergy shall be wholly wrapped, and cleane swallowed by in y^e great storme, neuer after to be seene any more. And euery Mountayne, and Ile were moued out of their places. Tyrannous Kings shall be thrust out of their seates: Dukes, Princes, Cardinalles, & such other Lordings shall fall from their Estate: great and small through y^e great businesse, & commotion of the Christians shall be moued out of their seates. And the Kinges of the earth &c. ¶ Here Iohn plainly declareth what he ment by Mountaynes, and Islands. Hid themselves in Dennes. ¶ By this similitude he expresth exceeding great troubles: the which similitude Ilay hath vsed Cap. 2. verse 21. where he sayth: and also men shall seeke in mountaynes and woods for Dennes, and holes to hide themselves. Fro the presence of him that sitteth on the throne. ¶ Here is playnely signified the Lords seconde comminge, & his iudgment agaynst the house of God and the Papacy, whych very fewe haue marked, as Chrysle sayd: Thinkest thou, when the Sonne of man shall come that he shall find sayth on the Earth: these thinges shall be repeated vnder the sixte Trumpet.

(*)

THE ARGUMENT VP-
on the seventh Chapter.

BEfore the iudgment bee, and many perishe therein, they shalbe put a parte, which shalbe of Chyſte his Church, and raygne wyth him.

After that.] Because in the first time those thinges shall come to passe in þ great troubles, which are spoken of in the Chapter before, and is the great iudgment; and there is made a seperation of them that shall be on the ryght Hand, and that shall be on the left: this seperation is set forth, both how it commeth to passe, and howe it shall appeare after the iudgment when the great slaughters are ouerpast.

I sawe foure Angels.] Hee seemeth heere is shewed before the great troubles arysse, that there was to be a time in the which wycked men should stay their fury, least that forthwyth they as a raginge Sea should byrnyng Gods people into a great storme in the which they should all bee drowned, as wee see it came to passe in Fraunce, from þ yere of our Lord 1570. to 1572. or after the French murder unto the great troubles brought in and byed by the Papacy, which seemeth to be signified by the foure Angels holding the foure wyndes of þ earth, and let for doinge any hurte, before those were marked which should not perishe. The foure Angels, and the 4. wyndes are set downe to signifie the general trouble, spoyle, and destruction that shall be euery where, and thus it seemeth to be understood when hee sayth: Hurte yee not the Earth, neyther the Sea, neyther the Trees, (that is) Let not the state of þ Layty, and spiritalty, and Kynges, be yet quite destroyed by þ iudgment begun in Gods house, and runninge out vpon Synners, and wicked wordings. And here two thynges are considered: First, that God gieueth a spere to repent, and sendeth warners: as it came to passe before the French murder in the yere 1570. and after. Next that there is no strength, & which is able to defende one from falling into the Lordes hande: and which is of force to destroy him whom GOD hath determined to

new to saue, that thereby þ say not to come to passe by chaunce, and fortune: that the one escaped saue, the other came vnder þ Lordes iudgment.

And I sawe an other Angell come up from the East.

¶ Chyſte will keepe his in that great trouble, as he did in þ French murder in the yere 1572. in the which all the Gospellers were not slayne: many were saued, which Cap. 9. Ezech. Ezechiell. are sayd to haue bene marked with the letter Taw. the Angell Cap. 9. is sayd to come from the East, that they may be seene to be saued which haue followed the Fathers, the Apostles, & Chyſt: and which hold this as a sure promise. Hee that belieueth shall be saued: and to whom is offered a great lichte to bee seene of them in the Reuelation of Iesus Chyſte byinginge in his second cōming the promyses of the Lawe, and the Gosple, and þ thynges which are promised in this Chapter.

Which had the Seale of the lyuinge God.

¶ Chyſte which knewe what shoulde come to passe in euery time: or Chyſte, by whom the Father doth whatsoever shall come to passe in the world, and in the Church: and is þ Image of the inuisible God, who is Heire, Kyng, and Gouvernour. But if any of Chyſtes mynisters, and not Chyſte himselfe be to bee understood by this Angell, which declare the state to come of the Gospellers, that euery one of them holdinge bys Candle burninge, may be ready to awayte for his Lord: they shalbe sayd to come up from the East, because they see in þ holy Scriptures the state to come of Chyſte, and his holding þ seale of the lyuinge God, preaching him to bee such a one as we haue hether to declared, and seeing the issue of thyngs to come in the first, or seventh time, and hauing in that thinge their vocation. As before vs there were Prophets in þ Church, which tolde that it shoulde come to passe in the great troubles that if three were in a Bed, the wicked one which was in the middle, should be taken away by a while winde the two suruiuing which embraced him. But by the Seale of the lyuinge God wee understand þ which belongeth to the Sonne of God, who is the Image of God the Father, in which Image þ be-

Which three may be two bodies in one consent or mynde changed from euil to good by grace.

lieuers are shapen & Sonnes of God: which ought to appeare when they shalbe made Heires with Chyyst in his kingdome.

And hee cryed wyth a lowde voyce.] Through out all the Worlde shall runne this great voyce of Chyyst, lying in his spirite ouer all men: that he may be preached the Sauour of the belieuers in the great troubles, and Commotions of this Earth, whych voyce shall bee knowne in all the holy Scryptures, and to haue ben from the beginning in those which haue prophesied before, and to bee now in all the Belieuers.

Hurt not the Earth &c] It is playne & Chyyst Iesus sauerh his, whylest a great multitude doth pearthe: and before the States of the Laitie wyth the Spirituality shal come into the whyle Wynde, and Tempest, those Unbelieuers, and Synners are marked, and appoynted whych are to bee cast out of Gods Kingdome, and the Godly Belieuers that shall obtayne the same. Wee hath tolde these thynges in all ages before, and now Gods worde telleth the same before they come to passe: that wee may heere knowe that euery one of the Belieuers hath not casuallie remayned alone, whych shall abyde saue after the Bloudy storme, and Troubles is appeased, which shall spreade ouer all parties of the Worlde: That by chaunce certayne Churches, and that by chaunce certayne Princes haue remayned. And as in the greates slaughter of the firste begotten in Egypte, the Howles of the Iewes were marked wyth the Bloude of a Lambe. So euery faythfull Chyistian shall bee saued that is marked wyth the Character or Sygne of Gods Sonne, and washed whyte wyth Chyyst his Bloude. By whom as hee is deliuered from Euerlasting Death: so through the same, hee shalbe deliuered by Angels from that fiery burning of the warres, whych shall see the Character or marke in any. Neyther inquisition, nor fire, nor Sworde, nor any thinge else shall be founde to preuaile agaynst the faythfull.

And I hearde the number of them that were marked.

¶ It is sure that the number of the faythfull is certayne with GOD, who numbryeth all the Starres, and calleth them all by their

by their names: and I hearde that he had a speciall number of them that are marked. And this certayne number is set before an vncertayne number: which is not, by certayne with GOD: I will not here reuerence: But the Belieuers are numbred, under the shadow of the twelue Tribes, because mee Geneyles belieuing are entred into the twelue Tribes, into the Church, deriued from the twelue Tribes: as the Heauen is deriued by the twelue Dynasties, whych then are terme howles. Of which thinge it is sayd in Moyses, and in the first Chapter of this Booke. Where upon, Paule calleth the Israelites Belieuers, because Moyses had sayd that the liuites of the Gentiles, were as hee sayd by ascribinge to the deuision of the Tribes of the Children of Israel. And therefore in the Paschinge of the Synagoge, was a counte, what places amonge the Chyistians are, and payable to the twelue Tribes, seeinge they were made the Children of Israel by faith: Whych places if they be not knowen by the Pasching of the Synagoge, generally by the name of synagoge, that was are of the twelue Tribes, whych haue belieued, shall haue requyre to the Paschinge, which according to the deuision of the twelue Tribes, made by the holy Synagoge, speake of us. Whych deuision in the holy Scryptures of the olde Testament hath bene thyle, and in three sortes appoynted. In one sort, as haue beene in Ioseph, in an other, as it was described in the Chyistian Paschinge, EUROPE. For that rehearsing of the deuision, and placing of the twelue Tribes in the thirde, as it is deriued by Ezechell to be ouer all the the Worlde: was to shewe the firste deuision made in Syria: in the which also that deuision is signified, which was to be amonge the Chyistians, to the which the Howlers haue had an eye, and the thirde to be ouer all the Worlde, that to Caste in A S I A there may be knowen three Tribes: to the North in Europe three: to the South in Africa three: to the West three: in the new Worlde, as it is called, The zodiacke in the which the twelue Dynasties are deriued goeth from Cancer through Aries, & Libra, to Capricorne. Likewise the twelue Tribes of a Church in Heauen are deriued from Isaac to Chyist, from the

*The worde
of truth.

from the first cominge of Chyſte to his ſeconde cominge. Alſe the children of Iacob boꝛne agayne, by the holy Ghoſt are brought to the true Kingdome of Iſrael. Iacob was the ſonne of Iſaac, and wee through the holy Ghoſt are boꝛne againe in Chyſt: Iſaac the father of Iacob was the ſonne of Abraham; and we through the holy Ghoſt are regenerate in Chyſt the ſonne of God the Father. When Chyſt came in the endes of times, he girt himſelfe with the Circle of the Church of Heauen, and tooke into him the twelue Tribes from Abraham vnto the laſt times: Becauſe in Iſaac was made the promiſe of Gods bleſſing. The Father did put in Abrahams Serde, the bleſſing to come in the twelue Tribes. Here may many things be ſayd: but let it ſuffice to haue touched theſe few thynges, that after ſorte the order of the twelue Tribes may appeare to ſtreach out from Iacob to the Chyſtians, and afterwarde reſtored to the Kingdome of Iſrael. Therefore I O H N to warne vs of this poynte of Prophecy, that wee myght knowe our owne matters, and the thynges which come to paſſe at this time: hee maketh mention of the Believers by the name of the twelue Tribes of Iſrael, which wee are. For properly the Believers are called the Chyldren of Iſrael. Where the Tribe of Dan is away, but in the place thereof ſucceedeth Manaſſes: For Iudas Scariotes was of the Tribe of Dan. Whereunto came the Pope: another hath taken his Biſhoppicke, and another ſhall take his: as wee may ſee Cap. 22. of Iſay: and as the newe Prophets haue told. But here ſome man will aſke howe the Tribe of Dan was reſtored: for as much in the laſt Chapter of Ezechiell it is reckoned by orderly amonge the Tribes which ſhall be in the laſt time. I anſwere in fewe wordes, that (as wee reade in the Prophets,) Moab, Ammon, and Eſau are to be reſtored: ſo alſo the Tribe of Dan. And that is vnderſtoode in the renewed Church when the Godeſly, and the Believers ſhall alone poſſeſſe all places: and then the Poppyſhe Church men, and what Papiſte ſoener ſhall returne to Chyſt, ſhall come into the number of them that are ſealed, and into Chyſt his Kingdome: as it is promiſed in the end of the 1. Cap. Iſay. There ſhall be no difference of perſons. He that

Iſay Cap. 22

Ezechiell.

He that is become the Lords, and ſhall leaue the Lorde, ſhall periſh: He that is enemy vnto Chyſt and becommeth chyiſts ſhall be ſaued, that ſhall come to paſſe which Ezechiell ca. 3. & 33. is commaunded to preach. I doe not like an enemy rayle at the Papiſtes: as I vnderſtand Gods word, ſo I expounde it and pittie theyr caſe which are led in errour. But who will allow them that maliciously ſinne agaynſt Chyſte. They which ſhall be in the renewed Church ſhall declare the Myſteries which remaine concerning the Tribes, the twelue thouſande and the 144000. Onely this will wee adde touching the number of 144000. Of them that are marked: that the ſame number is ſet downe in the cap. 14. where in the ſixte Age the Lordes ſecond cominge is declared, and here they are ſignified to be deliuered from Euerlaſting Death. And if I ſhould ſay any thinge I would rehearſe that I ſpake of in the Attyze of Aaron touching *Vrim and Thummim: touching his Gyrdle & the name of Iehoua thyrce rehearſed. Likewiſe that I ſpeake of in the firſt Chapter of this Booke. Whereupon I gathered the grace ſhould be in euery of the Faithful which was in the Prophetes and Apoſtles, or els as a man may ſay in the whole Church: I might alſo rehearſe thoſe thynges which haue bene ſpoken in the preface vpon Exodus.

*Exod. 28.
Light and
perfectnes,
Doctrin &
Truth.

After this I behelde and loe a great company.

To thoſe which were reckoned Iſraelites in the xii. Tribes, and were graſſed in the Tree from the which the unbeleeuyng Iewes were cut of, ſhall be ioyned many other which haue beleued the preaching of the Goſpell, not onely of thoſe which before were called Chyſtians, and were numbred amonge the twelue Tribes anſwering the auncient twelue Tribes of the Iewes or beyng entred amonge them, but of all the Generations, Nations, People, and Tongues which haue beleued and ſhall beleue the preaching of the Goſpell now ſet abroad. In the Bookes of the olde Testamente if wee well conſider, wee may perceiue that the Tribes which were in Syria were remoued into foure Prouinces, to wete into Germany, into Fraunce wyth Flaunders, into Spayne, and into Italy, and amonge thoſe was that Egle which is deſcribed in the

B b.

fourth

fourth Booke of Esdras of þe heads xii wings, & eight underwings. Touching which matter se þe interpretation vpon Esdras. Therefore beside þe faithful Germans, Frēchmen, Spanyards, & Italians, which (as I thinke) are nūbered among those 144000. that are sealed of other prouinces a greate multitude hath beleued. Likewise of þe Turkes & Persians, of al Asia, Affrica, & of the Countreies of late found at þe West: All which enter into the place of beleeuers. All these then with those 144000. that are marked are called into þe Catholike church & into þe kingdom of Christ being iustified by faith, & also made white in þe blood of Christ, hauing þe victory ouer al the þe persecuted the, which shalbe present at þe council of the christians: and shal acknowledge their saluation in Christ whome alone they shal haue for their God & shal alwaies confesse him openly to be their God, & Christ their king & everlasting lord. And here also is significatur the council of al þe Christians & of þe whole world. And to this place semeth to belonge þe saying of Zacha. ca. 2. vers. 4. Ierusalē by reason of the great number of people shalbe inhabited like cities without a Wall.

And all the Angells rode round about the Throne.

The same thinges were spoken of in the end of þe 4. & 5. chapter which are here rehearsed for a History, & because there shalbe many counsels, that at length me shal agre with heauenly creatures in one worshipping of God. [And one of þe elders made answer.] It is said made answer, because Christ also and his Angels make answer to our thoughts. And me semeth this is spokē to the end þe al beleuers ouer the whole world which also haue suffred in þe great troubles of þe wars may be reckned as þe former beleuers in þe nūber of the xii tribes, & of Christe his people which get þe kingdom of God & possesse it, entring as I said into þe palace of þe Papists & unbeleuers. [They shal hunger no more.] The lords second comming, þe desired saluation, the kingdom of Israel looked for which the auncient fathers looked for shalbe come: there shalbe an end of sorowes & persecutions, there shalbe a golde word & a blessed life into þe which none shal enter but they þe shal haue þe marriage garment, & the shal we se þe first made last, & þe last first. The Turkes & other nations shal

hunger

hunger no more for a blessed Life, because they shal haue it in Christ & shal be defended from all euils enioying the goodes of Christ wythout carefull pensiuenes.

THE ARGUMENT VPON CAP. 8.

THE declaration of things spoken of before is begun again, so that with a certain order the euerlasting Gospel is handled. In a certayne order those things are declared which concern the preaching & the Lords second coming: & the things are set forth which belong to the 4. times frō Luthers preaching vnto the Frēch troubles, & the three Woes of the three times followynge are declared.

ANOTHER ARGUMENT.

In the seuenth Seale we vnderstand the Lords second comming in Spirit, and the seuenth Age which is diuided into 7. times. wherupō in þe openig of þe seuenth seale, came forth þe seuen Angels recording þe things which belong to þe Lords second coming. Before generally is set downe the preaching of the Gospell begun againe by Christe for the making of all Men newe: the which preaching shal be brought into al times. Moreover because Christ cometh in Spirit, & is the state of the holy Ghost. In the 7. Angels blowing the Trumpets are briefly declared the workes which are to passe, while the preaching goeth forward. In this Chapter are playnely tolde the foure times or seasons, which are aboue 44. Yeares, from the preaching begun in Luther vnto þe Frēch troubles: as we haue seene Cap. 6. in the 4. beastes and 4. Horses. First the Heads of the Popysh Doctours are broken being ouercome in Dysputations: The Churchmens Fruits are demynished. While notwithstanding the Gospellers suffer Afflictions, and Persecution. Afterward the Popes Authority and the Buying and Sellyng that his Churchmen vse is abated, while the Gospellers dying the first death do suffer, and the

B b 2.

unbeleuers

unbeleeuers are destroyed, which for euer die the second death. Afterward the first Councell of Trent is holden, in the which the Churchmen doe reuolte from Chryste, destroy the church: and counterfeite hereticall decrees for Catholicke. The fourth tyme is the Inquisition of Paule the fourth which breedeth the thye woes, and these thye woes are declared in the thye other of tymes.

And when he had opened the seuenth Seale.

Because in the sixe Seales before are handled the Ages from the Apostles vnto the second comming of the Lorde, and therewithall the sixe times of the preaching in the same second comming, which times doe accorde wpyth those Ages: in the seuenth seale we ought not onely to alleadge the seuenth tyme, which may accorde with the seuenth Seale: but also the seuen times are to be declared, and that for two causes. First because the seuenth age which concerneth the Lords second comming doth comprehend the seuen times or seasons of the Woorkes which ought to be done at the entraunce into the seuenth Age: which tymes and woorkes ought to be seuerally set forth. More ouer because consideration is to be had of the holy Ghost which is to be shewed to be one God with the father and the Sonne. For in the seuen Churches before, wee sayd that the Father in whome is the Sonne and the holy Ghost, is declared to bee the Creatour of all thinges. In the seuen Seales the Woord the Sonne of God which is euerlasting with the Father & the holy Ghost. And now in the seuen Angels blowing the Trumpets wee vnderstande the holy Ghost proceeding from the Father & the Sonne, and one God with the Father and the Sonne, who from the beginning hath done all thinges which concerned the Father and the Sonne. Whereupon as vnto the Father was assigned the number of seven in the Creation of the Churches from the beginning of the Worlde vnto the very ende. So the number of seuen was appoynted the sonne in framing y church from the Worldes beginning vnto the very ende. Likewise the holy Ghost draweth the same number into him, by whome the same Church is perfected from the beginning of the worlde vnto the very ende, that in creating all thinges in all ages & times the

the sonne and the holy Ghost haue euer bene in the Father, in fourning, the Father and the Sonne hath euer bene in y holy Ghost: that the Father the Sonne and the holy Ghost by the very woork in the Church and in his People may appeare to be one God. Vnto the Father is assigned the woork of the seue Ages of the Worlde from Abraham, and before vnto the renewed Church. But because Chryst cometh in the midst of times and the seauen Seales of the seuen Ages are attributed vnto him from his first comming in flesh, to his second comming in Spyrte, Iohn in his first Chapter in the fyrst vision hath examined the Woork of Chryst by the seuen Ages attributed vnto the Father, as wee haue there scene. But while the thye state of the Worlde in the seuenth age is attributed to the holy ghost his woork is also deuised into the seuen times or seasons of the woork of Chrystes second comming in Spyrte, that he wpyth y Father and the Sonne may be shewed to be G D D: the gospel preached by Chryst and the same euerlasting Gospel preached in the seuen Ages of the Worlde is handled before, and it is shewed to haue bene ministered by the holy Ghost to the churches of all Ages of the Worlde. And the reason serueth to bee this, that in the opening of the seuenth Seale the seue Angels are scene whych stand in Gods presence with seuen trumpets, that the Father and the Sonne may be shewed to haue don all thynges by the holy Ghost: that the holy Ghost may be knowne to be the euerlasting G D D wpyth the Father and the Sonne and that he may be knowne in the seuenth Seale, that is, in the seuenth Age to proceede also from the Sonne, which nowe as G D D cometh in Spyrte, which hath breathed and sayd to the Apostles, Reccaue the holy Ghost. And thus much for this place wherunto many thinges shall bee applyed which I will interpret in thys chap. and in other. Other orderly reasons also seeme here meete to bee deeply considered by those that study Diuinitie. That is to the seuen Ages of Moyles set in the first Chapter of Genesis wee referre the thynges which Iohn treateth vpon touchyng Gods Euerlasting Sonne, touchinge the seuen Churches afterward, touchyng the seuen Seales, & touchyng the seuen Angels blowyng the Trumpets, that the vi-

tion of the first Chapter be put for the fourth Age of Moyses, wherin shineth Gods Sonne, the Sonne of the Church in all Ages: The seuen Churches are put for the fift Age, wherein are requyred the thyngs which ought to belong to gods church created in Chyfte: The seuen seales for the sixte, wherein the Lords second coming is shewed to be neare: and the thynges contayned in Prophecy and Historie, are bypessly opened. The seuen Aungels blowing the seuen Trumpetes for the seuenth: into the which are brought the things which were told and opened in the sixte, fift, fourth, thyrde, second and the first, that is, which the Abbot Ioachimus and others haue spoken of: and Sauonarola vnto Luther: Lykewyse Rabanus and other. Herimas and other: and chiefly the thyngs which touch the Gospell and doctryne of the Apostles, which touch all the Prophettes, which touch Moyses, and the sayth of the Fathers. And whyle the Churches, the seales, and the Angels come into the number of sower, those things which are spoken before are ment of one. God the Father, the son and the holy Ghost: that the Father, the son, and the holy Ghost may be one God: the sonne and the holy Ghost may alwaies be in the Father. The Father and the holy Ghost in the son: and the Father, and the sonne in the holy Ghost: that the worke of the son and the holy Ghost may be in the worke of the Father: the worke of the Father and the holy Ghost may be in the worke of the sonne, and the worke of the Father and the sonne may be in the work of the holy ghost, that the Father may be known euerlasting, the son euerlasting and the holy Ghost Euerlasting. The same mayst thou say of Gods power, and of other his assigned termes. In the last and seuenth age there shall bee no difference nor Alteration in the Church as before. Because then thou shalt referre all thynges to the Euerlastyng and Almighty God alone. What a one, & how greate thou oughtest to acknowledge and esteeme him & thynges shal declare which he hath wrought before in & church and which he shal then perfourme. Bee seemeth there is another order to be considered accordyng also to the maner of Prophecy and Moyses: whereof I will speake somewhat in the beginning of the xi. Chap. Now let vs see what John sayth of & seuenth

seuenth seale; & therein of & seuen Angels blowing the trumpets.

And when he had opened the seuenth seale,

By the opening of the seuenth seale I meane the whole worke of the Lords second coming, wherein the Prophettes are opened in those things whych concerne the Lords coming, the tyme of the Lords iudgement, and the restitution of all: and seuerally, which are done aparte in cuery one of the 7. times or seasons assigned vnto Chyfts worke in his second coming, Whereupon an entry is geuen to other things, that the things belonging to the 7. Churches, and the 7. Ages of the World may be disclosed, the which are set out before our eyes cap. 1. Gen. in the very entry of the holy Scriptures.

And there was silence in heauen about halfe an houre.

I thinke by the opening of the seuenth seale is signified the tyme of Hierō Sauonarola, who tould that those things shoulde come to passe which concerne the Lords second coming & also the time remaining of Chyfts works vnto & Church & kynge. dom of Israel restored, which times come vnder & seuenth seale, which comprehendeth & 7. times of the 7. Angels blowing the trumpets: but that the silence which was about half an houre was the time from the preaching & contention of Sauonarola to the preaching and stryuing begun by Luther which afterward continued as wee haue seene.

And I saw the seuen Aungels which stode before God, and to them were geuen &c.

Here is signified as I said the preaching begun in Luther which hath also continued in other afterward, And the Angels are sayde to stande before God that the holy Ghost may bee vnderstoode of whome it is spoken in the Salutation. And from the seuen Spyrites that stande before hys Throne that wee may vnderstande that the Sonne in hys seconde cominge doth worke by the same Holy Ghost, by the which the Father wrought all thynges since the Worlde began. That thou mayst perceaue that the sonne of G D D cometh nowe in Spyrite, and is G D D wyth the Father and that the holy Ghost proceedeth from them both.

[And an other Aungell came.] By this Angel me seemeth Chyft

Chryſt is ſignified, who eſtſoones begynneth the preachinge which he preached in the fleſh, and which he comming in ſpirit ought to begin agayne in hys Members, and whileſt thys is publiſhed, thoſe thinges come to paſſe which are tolde ſhal happen while euery one of the ſeuē Angells is blowing þ trumpet. Wherefore by the Angell ſtanding before the Altar with the golden Cenſoure is ſignified (as I thinke) the ſecond preaching of the Goſpell, which is all one with the firſt whych is alſo contayned in the bookes of Moyses and the Prophets and not in the Euangelistes onely. And we ought to vnderſtande þ the ſeuē Angells blowing the ſeuē Trumpets, doe ſound out the very ſame preaching that thoſe thinges may be broughte to paſſe whych are ſayd to be brought to paſſe in the ſounde of the ſeuē Trumpets. And here the order ſeemeth to be this, that in the opening of the ſeuēth Seale, the ſeuē Angells blowe the Trumpets, becauſe after the preaching of Sauonarola preachers come after to expounde and ſet abroade the ſame as þ Apoſtles did baptiſe with the Baptiſme begun by Iohn, and they followed to ſet abroade the preaching of Chryſt. But here Iohn beginneth in Chryſt vnder the name of an Angell to declare that hys preaching vttered by hym in the Fleſh, is to bee repeated at hys comming in Spirit by the mouth of his Preachers euen as hee dyd by the Apoſtles after hee wente vp to Heauen. [Hee ſtoode before the Altar. Ieſus ſtandeth before the Father beyng ſente before into the Worlde to redeeme the beleuers: He ſheweth hymſelfe to the father a Sacrifice offered on the Croſſe, that euen as through hys Death the beleuers are deliuered from ſinne, ſo now alſo in his greate Iudgement by meanes of the ſame alſo they are free from the greate puniſhment wherewith the whole Worlde is to bee puniſhed. Hauing a Golden Cenſoure. Whych hath offered hys Fleſh vpon the Croſſe to bee burned, to appeaſe the Father towardes vs, and hath ſhed hys Bloude for our Sinnes and hath prayed for vs. And much Odours was giuen vnto him. Through the Wordes of the Preachers rynging nowe in all places the ſaluation giuen vs by the Death of Chryſte, a greate number of Beleuers ſooke to Chryſte that in hym they may be ſaued and that in him

in him alſo they may ſuffer, & being ſaued they may afterward obtayne remiſſion of ſinnes: and herof proceedes the giuing of thanks and the prayſes which the beleuers offer to God þ Father and Ieſus Chryſt. [And a Smoke went vp.] The Faith of the beleuers through the death of Chryſte, and ſpilling of his Bloud, doth obtayne wth the Father not onely forgiuenes of theyr ſinnes, but alſo that theyr prayers may bee receiued, & heard: and that the thanks giuing and prayſes that we peld w one conſent, may be acceptable & receaued of him. This is þ Goſpell which Iohn þ Baptiſt preached, whych Chryſt himſelf & the Apoſtles preached, which Sauonarola and Luther repeated, and other haue opened and declared. And becauſe by þ golden cenſour the preaching of this Goſpell is ſignified, wee are to vnderſtand that it was preached by Moyses, and the Prophets: and that the ſame holy Ghoſte preached the ſame Goſpell in all Ages of the Worlde. And the Angell tooke the cenſour & filled. Chryſt came firſt into the worlde in fleſh: then the Sacrifice of hys Body was done with the fire of Gods altar: He commeth the ſecond time into the Worlde in his members as iudge of the liuing and the Deade. This Goſpell is preached agayne, the fire of the Altar beginneth to burne at Gods Houſe. And while the preaching goeth forwarde Antichryſt againe burneth Chryſt in his members. The kindling of the fyre creepeth and at length commeth to the wicked whileſt the Goſpell doth more and more goe forwarde. And that which declared ſaluation to the beleuers, worketh Condemnation and deſtruction to the wicked and vnbeleuers. For by whych iudgement and fire the fleſh of Chryſte was parched vpon the Croſſe, and his bloude ſpylte: By the ſame the worlde is to be iudged, the Godly to be parched wth Chryſt, to be led through the fire, and to be put to the firſt death: but ſome of the wicked are to ſuffer to the fyrſt death, and ſome the fyrſt and the ſecond. For if God ſpared not the immaculate or vndefiled Lambe his Sonne, nor his members that are ſanctified in him, how ſhall hee ſpare the vngodly and wicked? Chryſt then was firſt and ſecondly ſente to preache the Goſpell in his members that through the Goſpell the chaſtiſed beleuers may be ſaued, and

the punished unbelieuers may bee destroyed. And as he sayde came in the Elias Iohn Baptist, that his coming might bee declared: So now he came firste in Hierome Sauonarola, that he might declare that the 7. Trumpets were forthwith to bee heard in the World.

And there were Thundrings, & voices, & lightnings. We haue seene from the beginning of the scriptures vnto the very end, that the Church is often vnderstode in this word heauen: The things then which are don in heauen doe signifie the things which Christ doth in the Church through the Gospel. The thunder then was the preaching of Sauonarola, as it was of preaching of Iohn Baptist: the preaching of Luther, and of other, as it was of the Apostles both Paule and other after, as it was of Moses & the Prophets. The voices are the people beleuing: the lightning are the disputations of the faithfull, whereby in word and writing set forth Gods truth that this may appere on the one side of heauen, and on the other ouer against to bee put for all the Inhabitants of the earth: the Earthquake is the commotion of the Pope, of kings, prelates, & aduersaries that come toppling downe at the preaching of Christ. These things we haue seene, these things come to passe while the seuen Angels blow the 7. trumpets. And because in the 1. chap. in the voice of the 7. Angel the mystery of God is said to be finished, & workes which Christ wrought in his voice are to be vnderstode while the preaching goeth forward. *And the seuen Angels which had the seuen Trumpets prepared themselves.*

God prepared Luther and other afterwarde persons to begin & set forward the preaching of the Gospel, to the which Sauonarola had prepared vs, as after Moises other Prophets were prepared, after Christ the Apostles, after those other preachers & doctours. And here we must vnderstand while the Angels are said to blow the trumpet that the holy spirit, the spirit of Christ doth sound forth his gospel in his members, or in his ministers as by instruments, and that so his coming in spirit is signified. The voice of the highest king coming, and commaunding & publishing his decrees through his kingdome from one end of the world to the other. We are not then to consider what those preachers

preachers be. to wit: weake men, but who preacheth the gospel in them: By the which preaching that great power of God is to be seene, whereby the righteous shall be saued, & the vnrigh- teous shall be destroyed, against whom that wrath of God whereof Paule speaketh Roman. 1. is reuealed. Those thynges were meete to be treated vpon which hitherto haue ben spoken of in this Chapter, that the preaching of the Gospel now repeated in the Lords second coming might be limited, which seemeth to be vnderstode by the trumpets of the seuen Angels.

And the first Angel blew the Trumpet.

It is not sayd what he blew, because it is signified. For the Baptists haue not perceiued that the same Gospel is now set forth by the Ministers of Gods word, which Christ and the Apostles preached. And although the Gospellers haue knowne that the preaching is all one. Yet they haue not marked (a very few excepted) that this is the Lords second coming: but now it is plain to vs what they blew: to wit the things that were signified vnder the altar, & vnder the golden censer, whereof Christ & the Apostles spake. If neuer before at least now many do know that the Lords second coming is at hand: & that it is Christ himselfe that speaketh in the Preachers, who spake in the Apostles, in the Prophets, & in Moses, & those things must we vnderstand in all the 7. Angels blowing the trumpet. [And there Haile & fire myngled wyth Bloud.] As these things come to passe in a tempest when the winds struggle together, the hayle cometh down, & flashings of fire appeare: So we are to consider what these things may be on earth, when the Church men fall out about the gospel. We know what the preaching of Luther & others hath brought forth: it hath stricken the Papacy, it hath broken the Doctours heads, that they could not tell which way to turne themselves. it abated the Popes authority: afterwarde it spoiled & burned by the cozne, & great store of fruites: it wasted the Pastures of beastes, that is: of Churchmen seruing the belly, taking away Pardons, purgatory, sayzes or markets on feasts & such lyke. See Psalm. 18. where mention is made of the same tempest. Here the peculiar interpretation which I haue alleadged is proued.

*Note that
these words
of the tente
are missing
in the com-
mon transla-
tions.

Myngled with bloud. The Popish Clergy doth not only loose their goods: But their life also while they beleue not the Gospel. I ouerpasse þ warres which wer þ same time. And because Prophecy doth diuersly allude. If a man shall interpret these things also of preachers & of þ beleuers, he shall know the Sword of Chryst sharp on both sides, & Gods iudgement, who through the Gosple hath stirred vp warre betwene the gospellers, & þ Papists, that þ Papists suffered as I said: & the Gospellers were stricken many waies, while some fled away into banishment, some lost their goods, & þ they had to liue by, & some wer burned & died; þ very same thigs beset to þ Apostles & Martyrs before þ Moses also suffered much mischief & affliction by þ fess of Chore, by Dathan & Abiron & other by others, & these thigs stil continue until þ iudgement be past. * And the third parte of the Earth was burned. By þ earth burned semeth to be vnderstode þ state either of þ Gospellers or Papists þ hath suffered loss: & is lesned: Of the one by þ burning of the beleuers, of the other by þ reuolting of a great number of al sorts of mē from þ Pope & þ Church of Rome. By þ trees shall be vnderstode the Princes which haue withdrawn theselues from the papacy, or which are dead: & þ ministers of both states taken away. By þ greene grasse burned I vnderstā the plenty of all kind of good things to be diminished. And whilst these mischiefs begā to be sustained at þ beginning of the preaching, they haue daily more increased. But whereas here & in þ other thre voices hee speaketh of þ third part, a certain measure of al those things is the wed to be with God which ought to come to passe. Or whether we should according to þ saying of Amos cap. 1. For thre transgressions & for foure I wil not turne to it, God once chastiseth by bringing a scourge, þ doth he þ second time. that doth he the third time: but when there is no amendment hee destroyeth the vnpentent. As the preaching vnder the law did declare the punishment which destroyed many with war, hunger & pestilence, so it did the like vnder the gospel, & the same it doth now in his second coming, which ought notably to appeare in þ fift, sixt, & seuenth trumpet, when troubles do grow as we haue sene in Fraunce, & Flaunders, when murders wer committed general-ly, as

as likewise we haue sene Herodes in Fraunce, & before seuerall of the Valdenses in prouince: when the great and vniuersall trouble shal draw many countries to sedition, to vpprocs, and to kill one an other: & whē sword & fire shal destroy and consume men, and very many places: that of thre partes of men 2. shall be cut of, & the third shalbe led through the fire, as Zachary hath declared cap. 13. But this iudgement that shalbe sene to come to passe in those thre times, in thre woes, they may bee thought to come vnder which wer in the times of the 4. first Angels blowing þ trumpets. And if they shal not here it on earth, they shal in hel. Yea rather likewise þ iudgement of the sinners shal be al one, not only of them þ are in the time of the Lords second coming, but of al ages past: that now the third parte of men þ haue ben vnder the law & þ gosple, & at this time in þ opening of prophecy may seme to be iudged by a notable punishment alleaged in þ thre woes, which punishment doubles was mete to be auoided before, when the gospel was preached the 4. Angels blowing the trumpet, when before it was preached the foure Beastes declaring the foure hoxses, and when vnder the Law the iudgement was looked for.

And the second Angel blew the trumpet. After the preaching began and encreased, behold besides the multytude of the people, kings and common weales receiue Chryst: as the Dane, the Sweuiā, & other, whom the history doth teach & the proceeding of the preaching shal continue until al princes which shal withstand Chryst & his Gospell fall into the sea wch the Churchmen and perill in the Church of Rome.

And the third part of the Sea became bloud.

As they thirsted after the bloud of the gospellers: So that they wallow in their own blor, after that they haue prepared death for the Gospellers by the inquisition & wars. By the Sea the Popes Church semeth here to bee signified which is become a sea of bloud, for the which so much bloud of Gospellers Papists and others haue ben spilt.

And the thyrd part of the Creatures dyed.

A history is not able to declare the great number which haue suffered death for Religions sake. They are called thar Creatures that we may vnderstand that they being baptised vnder the

Christians, & by the Popish Clergy. And y^e cometh to passe contrary to this rule: Hædum in lacte matris ne coquito. To wit, Boyle not a Kyd in his mothers milke.

And the third part of the ships. There are also many Ministers dead, & Churches fallen downe, the destruction of y^e gospellers & Papists is understode for diuers reasons as we said in the first trumpet. And the third Angel blew the trumpet, & there fell a great starre from heauen. In Germany there are held diuers assemblies, meetings & many disputations, & in al y^e authority of y^e Pope doth decay. This star is called wormwood, because he hath troubled the riuers of the holy scriptures, the very Gospel, the doctrine of y^e Apostles, & of the Church. The Pope with his crue hath made the waters of y^e holy scriptures bitter, that men should receiue death from whence they should receiue life. The Pope went about it in Germany aswel as he could, after y^e preaching of the Gospel there sprong up. Paule y^e third practised it afterward at the first council of Trent: who as he could not abide in the comon church of the Chyrtians, so handled the matter at y^e counsell, that he was receiued there, & in certain places he there forged y^e doctrine & those decrees, by y^e which men should perishe euerlastingly. The same was brought to passe in y^e second council of Trent, where at last y^e Pope appeared to be Antichrist. y^e also he was discouered to be Antichrist euen among his own company, & not to be now of y^e church of Christ, of which matter & of those councils I wil speake in cap. 27. *The fourth Angell blew the Trumpet.* Heere I think is to be understode y^e time before the first French war, because in the end of this trumpet is sayde. *Woe, woe, woe*, by the which are understode y^e wars which haue ben, & haue had they^e beginning in France, & because it is also said afterward. And the thirde part of the day gaue no light, & likewise of the night: me semeth I may affirme y^e the thinges which are heere spoken may be referred both to y^e gospeller & the Papiste: because we se cap. 1. Gen. y^e by the day is signified the Church of the faithfull, by y^e night y^e assemblies of the wicked. The let vs say y^e the third part of the sun stricken, the third part of y^e mone and the third part of y^e stars do denote that the kingdome of y^e Pope, of the Clergie, and the Laitye had greate losse duringe the

the Papacy & the Christians are slaine, by the haplesse, by the Papacie of Iulius the thyrde, and of Paulus the fourth, when in Fraunce and Flaunders the Gospellers haue their meetings and assemblies in the Nyghte. And not onely in Germany, Swyzerland, and Rhetia, there is reuolting from the Pope. But also in Hungary, Transiluania, Poland, and elsewhere, is a greate number of them that fall from the Pope, that a greater ruine seemeth daily to hange ouer the state of the Popish Clergye and Laitye. Whereupon at Rome Paule the fowerth and in Flaunders the Duke of Alua and his succeders exercise they^e cruell Inquisition agaynst all men that seeme Enemies to the Pope, in Fraunce the Gospellers are sought for, and kepte in Prison for they^e generall Destruction. Agaynst whome also cher are made secrete Conspiracies of Popes: that on both partes there is no small spoye. The doctours and ministers of all sortes both in the Popish state, and amonge the Gospellers goe to wracke. If there be any other thinges whych in the tyme of Iulius the thyrde, and Paulus the fowerth haue fallen oute, they may be gathered out of Histories, and referred to they^e place, and to the fourth Trumpet: that y^e thynge whych passed in the tyme of Leo the tenth, and of Adryan may be referred to the first Trumpet: whych in the tyme of Clement to the second: whych in the tyme of Paulus the thyrde to y^e thyrde. Or if a man otherwys deuide these times there semeth to be small difference. As the yeares of Paule the thyrde, who liued alonge tyme myght haue heard one Trumpet and part of an other: and Paule the fowerth semeth to haue brought from y^e fowerth time into the fift the Calamities which we haue sene and shall see to follow: And other things if any there be. Lyke wise whē it is sayd, Could not thynke, this time semeth to begin the darkenes that should be euery where: and to shew that law Justice, & religion shall bee couered ouer with darke Nyghte whych wee haue seene don.

And I beheld and saw an Angell fleeynge. Fourty yeres after that Luther was condemned of Heresie by the Pope, ther troubles began in Fraunce, and great murders wer committed for the religion: In Flaunders also the seedes of Sedition were sown in the fift and sixte Tyme, and at the entrance into

into þe ſeuenth. Of which the times it behoueth now to ſpeake. And becauſe new woꝝkes be don & men go from the contentyon with the woꝝd to þe ſight of weapons: & þe Chꝛiſt now dealeth wth the iron rod, a new Angel is brought in, to tel the miſeryes to come. Wherein alſo we are willed to repent as cap. 3. Ezechiell. The Prophet going about to ſet forth this vniuerſall deſtruction of men, and places to come putteth vs in mind of the Lords iudgement. The ſame doth he cap. 33. and in other Prophets are the like. Our duty then is to wil al to kepe þe Lords cōmaundements, when wo, wo, wo, are tould to hang ouer our heads. We ſaw Chꝛiſt his rod ſmiting in Fraunce & Flaunders and the Spaniſh inquiſitiō to be exerciſed elſwhere with great cruelty: We doubtles ſaw theſe things, & heard them to be reported in euery mans mouth through out all Heauen, that is: throughout al the Chꝛiſtian people, The theſe woes are declared. The firſt is the French & Flemiſh troubles: elſwhere the inquiſition, elſwhere many dangers & diſcommodities. The ſecond woꝝe is the vniuerſal murders began in Fraunce in the Yeare 1572. the 24. of Auguſt. The thꝛd woꝝe is a great trouble whole lyke none hath

euer bene, nor
ſhall bee.

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THE ARGUMENT VP-

on the Nynt Chapter.

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In the fiſte tyme of the French troubles, and of the Inquiſition encreaſed is declared: Whych fiſte tyme agreeth with the fiſt age. Heere is alſo declared the ſixt tyme of the Iudgment notably begun at the Houſe of GOD, which is turned agaynſt the Papes: and which agreeth with the ſixte Age, in the which theſe thynges were foretolde.

ANOTHER ARGUMENT

Upon the fiſt Scale, Or upon the fiſt Trumpet.



In the fiſte Scale we haue heard þe ſoules of the ſlayne crying vnder the Altar: here we ſee the Murderers of them. I will ouerpasse to ſpeake of the Murderers of the Prophets: I will paſſe ouer to compare þe foure former Trumpettes to the veratiens of Gods People, which were in the tyme of the Apoſtles, in the time of the Martyrs, in the time of the deliuerance of the ſame people at Rome, and in diuers other places, in the time of the Papacy entring into tyranny: onely I will diligently conſider of the fiſte age, whych concerned the Pope reſtoꝝed to the ſeate of Antichꝛiſt by Charles the great, as we ſhall ſee Cap. 13. and our fiſt tyme from the beginning of the French troubles vnto the vniuerſal murders committed in the Realme of Fraunce. And of þe fiſt age will I ſpeake nothing: but becauſe I remember that I haue redde thereof ſome thing in Vbertinus a Franciſcan of Caſalia, I haue provided to

Do.

uided to

uited to haue them for this place. And there are doubtlesse many thinges that concerne our time, but because they shalbe had in the Hystory, I will onely touche the Principall poyntes of thinges, least that my short interpretation be combyred wth ouer longe and diuerse treatises. Let this interpretation then of the fift tyme be geuen to this fift trumpet because it soundeth out the office of the Inquisition derpyed from the beginning of the Popes tyranny, and increased in the fift age agreeing with our fift tyme, wherein the cruelty of the Inquisition hath hether to moze and moze increased. Which in this fift tyme hath styred vp troubles. In Flaunders the Spanishe Duke of Alua mynister of the Inquisition hath left to the posterity a myserable Hystory of extreame cruelty, as Paulus the fourth did at Rome. Pius the fift broughte into the whole Courty of Italy a new Inquisition moze cruell then the Spanishe. If the same Inquisition were not in Fraunce, there was lesse Fury, and Rage agaynst the Gospellers. In those fewe wordes there may be a proper, large, and plentifull interpretation of those thinges which are here wyrtten to be done when the fift trumpet clangeith. When a man shall knowe this litle to bee so, hee warned by thinges themselves which passe in the abomination of desolation of the Inquisition, shalbe able easily to interpret every worde.

And the fift Angell sounded the Trumpett.

When the Inquisition brought vp by the Pope as soone as he became a tyranne, and Antichryste, destroyed many, as the Hystory, may teache every man, yet in the fourth tyme after the preaching begun by Luther, of which tyme we speake in the fourth trumpet, the inquisition was greatly increased in Italy. To ouerpasse Flaunders, and Spayne, whyle the raginge Atheist, Pope Paule the fourth did fill the Hyspans wth thousandes of men: killed many with water, fyre, and many other wayes, and putting them to diuerse punishments, the Cardinal of Alexandrina exercising most cruell butchery, who before was named Frear Michaell, booke in a village called Al

Bosco, vnder the iurisdiction of the City of Alexandrina: and who after ward was Pope Pius the fift. He being promoted to the Papacy, as in the fourth tyme, and at the beginning of the fift vnder Paulus the fourth, and in the fift tyme vnder Pius the fourth was a most cruell Master of the Butchers at Rome: so after hee had brought in the Spanishe and an extremer Inquisition ouer all Italy, hee spred his popson, and fury farre abroad: and so delt, that it was sharper in all places: & therewithall (asmuch as lay in him) styred vpp Hyspans to make warre agaynst the Gospellers moze then other Popes did before him, following the abhominable enterpryse of Paule the fourth, as wee shall see hereafter, when the speech is of the three Frogges. And because this Pius was promoted to be Cardinal, and Pope by the diligent and wicked cruelty which he v- sed in the Inquisition. The Donckes which hee sufficiently prouoked to destroy the Gospellers, and take away their goods every one of them with losy mynde labouring from himself through greater hope strue to enter into the wicked Inquisition. Insomuch that some also which knewe the truth of the Gospell, haue not ben afrayde to thewe them selues workers of wickednesse. There was a Franciscan Frear Inquisitor in the time of Iulius the third which warned his friend with whom daily I kept company in one house, his Name was brought to the Magistrate of the Inquisition, and tolde him what hee should doe in the yeare 1566. a Doncke professour of Diuinity, who had bene an Inquisitoure, and beinge putt oute of his place by another, declared vnto mee in a certayne mans howse, the State, and maner of the Inquisition: By whom I vnderstoode that some as it were compelled, some caried wth the hope of Rewarde, vnderstandinge the truth of the Gospell, and the wickednesse of the Inquisition became notwithstandinge Inquisitoures, and Mynisters of the Inquisition. What I sawe in the Inquisition I speake not for certayne causes: this I will say, that I both in the Inquisition, and oute of the Inquisition did perceau of my selfe, and knewe of dyuers other that many did there Arrogantly

Do 2.

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resist the knowne truth: and that all those that had no knowledge at al of Gods truth euen the vnskilfullest, and basest ministers did yet knowe that all thinges were there done moste vniustly, and without reason & order. Where not onely priest-hoode, but also Monkery sheweth it selfe not only to be Iudas, but also Iudas, and Crucifiers of Christe, and Hange men: and that in Gods Church. For the Monkes which professe the Spirit of God, and that they are estranged from the lpe of Lay men: become (I say) not onely wicked mynisters of most vnrighteous iudgmentes, but also play the hangmē, become Theeues, and Robbers, which kill men and take away their goods: and are not the temple, nor Church, nor of Christ Church. For whylest they haue the Church often in their mouthes, & say: *Templum Domini, Templum Domini*: the temple of the Lord, the temple of the Lord. God maketh aunswere in Ieremy. 7. that they haue made the Temple, a Denne of Theeues. In Oseas Cap. 6. as Theeues lay wayte for a man. So the company of Priestes murder in the way by consent, & worke mischief. And this is that which Iohn sayth here, that he sawe a Starre fall from Heauen: that the Church men are no longer Church men, nor of the Church: they doe not the worke and office of a Church man, but of a Temporall man, and the same most wickedly, and abominably. And moreover to vnderstand their coming downe from Heauen, an other place is to be touched. While in the fiftie time Pius the fourth was assembling his Councell agayne to beguile the Christian people: duringe the time of the French troubles, and that hee and the Bishops could not well agree about the residence of a Bishop: The Bishops being moued agaynst him, sayd, that the authority of a Bishop was equall with his, and that the Pope was Bishop of Rome: but not highest Bishop: that wheras he maketh himselfe highest Bishop, he is Antichriste: because hee commeth agaynst Christe, who alone is highest Bishop for euer: of which matter it shalbe spoken in the 17. Cap. that now neither amonge Bishops, nor Cardinals the Pope is to be accounted one of the Church, but an enemy, and an aduersary. And so the Churchmen come downe to the

Ieremy. 7.
Oseas. 6.

A sentence
of Heresi
agaynst Er-
roue.

to the Earth, when they leane the Office of the Church, and take the offyce of a Temporall man: and heerein they shewe them selues Theeues, and hange men, that they set a side all lawe of GOD, and man, and throughe the power of Satan doe by Satan byngge vpp the Abomination of Desolation. In this abomination.

Was giuen the Key of the bottomlesse pitt.

Unto the the Pope by the Deuill, or else it was graunted vnto the Pope by Prynces to doe whatsoeuer is Deuillish, and hellish. Yea, rather to goe downe into the bottomlesse pitt, & byngge vpp from thence power to doe all the wickednesse that may bee, that the Deuill coulde possibly deuise, and committe to doe all those thinges in the office of Inquisition that the Deuill could doe in the bottomlesse pitt. and yet to hyde this th. byngg the bottomlesse pitt into the office of the Inquisition. And Prynces giue the Keyes of this pitt to the Pope, to the ende that the Inquisitours may doe priuily all kynde of guile, all kynde of deceipt, all kynde of wickednes, dishonesty, vniustice, cruelty, & claunder, and villany: without Checke without reason, and order as malepartly as they list: and as will, and desire shall perswade, & both aryse in the inquirour. And hee opened the bottomlesse Pitt. The Pope opened the Office of the Inquisition after that Prynces had giuen him the Key.

How church
men come
downe to
the earth.

How Pryn-
ces become
partakers of
the bloud of
persecuted
Sayntes.

And there arose the smoke of a Pitt as the smoke of a great Furnace.

There is extremitie, there is cruelty, there is fire, and Fornace burninge by the Gospellers: from hence then cometh and ryseth the smoke: the reporte of cruelty, and wickednesse, and vniustice, and a fyre burninge by the assemblies of the Gospellers. The Inquisitours in Oseas Cap. 7. are termed a Fornace, that from thence thou mayst take the meaning of of this place: and Theeues Cap. 6. lying in wayte for men by the way: it is the Colledge or company of Priestes murdering men with one consent.

And the Sunne was darckned. By this inquisition it cometh

I say Cap. 28

commeth to passe that there is no iudgment in the Poppshe state. I knowe what I haue seene in the office of the Inquisition, and temporall. Neither am I to speake any more, seeing that common complaynte is euery where, that iudgment and iustice hath forsaken the earth. I say Cap. 28. speaketh of a common wealch in this sorte. They stumble in iudgment, for all they: Tables are full of filthy vomitinge, and no place is cleane. And generally of all hee speaketh Cap. 24. They transgressed the Lawes, they chaunged the ordinaunces, and brake the euerrlasting couenaunt. And the Gospell which is the chiefe Sonne, and the lawe of God is ouercast by the office of the inquisition drawing into it all the offices of the Papists by taking out exceedinge great darcknesse from the swallowe of the bottomlesse Pitt.

And the Ayre by the Smoke of the Pitt. Not onely þ officer, but also the whole state of the people, and the Church men is ouercast with the darcknesse of the bottomlesse Pitt: The darcknesse of the Inquisition doe not onely inuade the ministers of the worde, but also as many as professe the Name of Chryste in the Papacy: the Inquisitours aske all men what they thinke of Religion; what any hath spoken of Religion, what hee hath red, what Bookes they haue, in whych there is any matter of Relygion, whether they haue the holy Wyble, & who hath him, and the lyke. Then euery man is driuen to come vnder the iudgment of the Officer of the bottomlesse pit, with whom the name of Chryste is offensive. He that is to preache is prescribed what to say, howe to say, and howe much to say. They will haue Chryst they will haue the Apostles, and Prophets, and doe wrest that they haue spoken: decree the contrary, and constrain all men to sweare to the Pope.

And there came out of the Smoke Locustes. Jesuits, Monckes, and other Papists, and the Inquisitours, and searchers haue great authority to speake, preache, and search, and to deale with euery man so þ they doe it vnder the name of Religion. And to passe ouer the publicke sermons of þ Locustes, there are some þ priuately make as though they were Godly, and louers of Religion; they say þ they sinne greatly, and in-

curre ex-

curre extreame sin, which as doo with all thepy mynistris posed to God manne, they choppe in many such thinges: But when in earnest thou hast spoken any thyng of religion, and shew that thou makest account of Gods bulwells, thou art by and by apprehended; when thou art taken, these are a band a number of officers, which require thee freely, and forthwith to open what thine opinion is: and say often that the iudgmente seate of the Inquisition is most mercifull, & holy, the Inquisitours tell thee the same: but wo be to thee if thou be taken thereby to speake once but a word of religion: whatsoever þ speake, thou arte guilty, and subject to the vnruly and heauy wyndes of the Inquisitours: for with them no man ought neither to speake, nor reade, the scriptures: for they immediately determine that thou arte agaynst them: as they that see euery wher in Gods word that they, and theyr doings are reproued, and gayne sayd, then shalt thou be eaten vp of the Inquisitours: and thy goods shall be diuided amonge them.

And it was commanded them that they should not hurt the grasse of the Earth &c.

By grasse, or Hay, and euery Greene thinge, and Tree, wee vnderstande diuerse kindes of men: herate it followeth. But onely those men: That neither the Inquisition, nor any Tyrannous force is able to hurte the poore Gospellers, & amonge those, eyther them that are not yet stronge, & yet strong, and well grounded on the Faith, private men, and such as beare office, but that they shall come to the appoynted Wisdome of Chryste: they are sayd to bee sealed, which are saued aloue, as wee haue seene come to passe in the French murder, from which many escaped, as it hath bene signified in the Cap. 9. Ezechiell. In Flaunders, and else where I knewe very many, whych lyke my self escaped the Fyre, of the Inquisitours, Cap. 9. and death, all those are of them that are marked, of whom it is spoken, Cap. 7.

But that they should not be vexed for Monethes.

Here I thinke is to be vnderstoode the sister of I O S E P H, & the first

Locustes,
Iesuites.

the fift of Moyses, that the keeping of the Lawe, and Gods honour which is taken away, and giuen vnto Antichriste, & his followers may be giuen to God: for the Chiefe is punished in the fift. Then shall wee which professe the Gospell be vexed by the Papacy, and the Inquisition vntill we know that Christe is come, receaue him for our King; heere what hee speaketh to vs in the Prophets; cease to make our selues Christes, and obey him in all thinges: in the meane season we shalbe very sore afflicted.

As the payne that cometh of a Scorpion.

As with open armes the Inquisitioners doe embrace thee at beginning, and with the stinges of their tyles doe afterwarde pearce the Soule; so Popishe Pyntes, and their Ministers instructed by their Lady, and mistresse: The Inquisition with fained peace, and bayne hope carry away credulous men to vntierfall slaughters, and at length to great troubles whole like hath neuer bene. Whereupon it followeth.

And in those dayes men shall seeke Death, and shall not finde it.

That storme of weapons, and fyre shalbe so great & Death may seeme to haue done them a great goodturne, which haue not seene it. *Cap. 24. of Ilay, and elsewhere that is described, and signified.*

And the forme of the Locusts were like Horses.

Although they be Monckes, and Churchmen, & professe Godlinesse, yet doe they the thinges that belonge to wicked Soldiers: the consent and counsaile of great and generall slaughters cometh from them out of the bottomlesse Pitt. All the Christians knowe this, and yet haue cannot make them to leaue their wickednesse.

On theyr heades were, as it were Crownes lyke vnto Golde.

They boaste that the Pope is aboue the Councell, & aboue the Gospell. Therefore the Inquisition, inferre, they shalbe aboue all authorities; they wil haue their iudgment to be highest: and will haue this their Iudgment taken out of the bottomlesse

bottomles pit, which disagreeeth from the lawe of nature, and of all nations to be of force in all thinges. They haue then as it were Crownes, because they challenge to themselves the iudgement of Christ geuen to the 24. Elders, as they are the 24. Elders of the Deuill, which also shall iudge Christe himselfe whilst they reprove and resist the Word of God, the word of the Prophets, of the Euangelists, and Apostles, and the honour which belougeth to the Father, to the Sonne, and to the holy ghost, they take to themselves, while they challenge to themselves & they will haue the words of the Father, of the Sonne, and of the holy Ghost to be weighed with their wil. They are also said to be as it were Crownes like vnto golde, because it seemeth to the ignorant that they haue a heauenly power, whereas it is brought out of the bottomles pit. Mozeouer it should be long to rehearse how the Pope, his Churchmen Popishe Pyntes, the ministers and partakers of Poperie promise themselves an assured victory, and alwaies speake of it: How false Prophetes do promise it to be sure and certaine. Reade, if thou haue it, the fourme of the oth of Pius the fift, & what the Romish church, & the inquisition doth attribute to it selfe: thou shalt know what maner of Crownes they put on their heades.

And their faces were like the faces of men.

In the Scorpion it was signified how the Inquisitioners receiued the Gospellers, and howe Herodes murderers did receiue them out of the Inquisition: with what flattery, wyth what promises they allured those vnto the whome at length they did thrust thorow. But here me semeth they are signified, whē they dispute and contend that they do all thinges after a very good order and fashion.

And they had Hayre, and the hayre of women.

Yet did they nothing manfully, and according to Law, but after theyr owne wilfull desire. Of these thinges I will speake in Iob, and in the Abomination. This wilfull desyre with reason and order stretched far abroad through Italy, Spayne, Flaunders, and ouer all places where the Woman that sitteth vpon the seuen hills doth stretch out her viperous Payres.

Ec.

And

And there teeth were as the teeth of Lions.

While then they shew themselves to deale gently with reason and order: Law, and Justice, they are found to vse the violence of cruell and sauage Beastes. And hereof I haue spokē of Iob, and in the Abomination.

And they had Habbergions, as it were habbergions of Iron.

They are fenced not with Gods Word, not with reason, not with the Authority of the Church, nor with the iudgemente of the Church, but as a ciuill Magistrate with sword, fire, water and the lyke kyndes of death. For as the office of the Church doth differ from temporall office, so doth the punishment that is ministred by them both. Notwithstanding they deale as tyrantes, and stay by themselves by Tyrantes force.

And the sound of theyr VVhynges.

They come with great violence: they run on euery side: they make haste sometime to this, sometime to that officer, to all Kynges, and Prynces, they wander ouer all countries, & they may loose no part of theyr Authority: that they may haue now those men, now other deliuered into their hands. They set vpon all men, as they that in the field run againste their Enemies, their warre & cruelty is heard of in all places.

And they haue tayles like vnto Scorpions.

He speaketh againe of Scorpions, because in al things they do, their purpose is to prycke, kyll, and sacrifice to the Pope. They alwaies carry that stinge in their taile when they promise and when they haue promised. and when they haue had oughte to do with any Gospeller or Gospellers, *Hereticis non est seruanda fides.* To wit, one is not to hold promise with hereticks. How longe they shal do this, it is said before.

And they haue a Kynge ouer them which is the Angell of the bottomles pit.

Antichrist the Pope which is the Abomination of desolation & signifieth in Hebrew, Greeke, and Latine, a spoiler, a waster, and a destroyer. He goeth agaynst God, Christ Iesus, & the holy Ghost, that he may ouerthrow the Church, abolish the law, the Gospell, and the Prophetes.

One wo is past. In this wo is vnderstoode not onely that whych the Godly doe suffer by the Inquisition, but also that which the Gospellers sustayne by the Papists in the warres in Fraunce, Flaunders, and Spayne. For whyle the thyngs come to passe which I haue mentioned in the Inquisitions, & troubles of the French warres are, which be declared in the Prophetes, as sayth Iohn Cap. 10. notwithstandinge the thynges which concerne the Inquisition, are also referred to the fift age, wherein the same Inquisition was of force, as it shalbe sayd Cap. 13.

And behld yet two woes come after this. The second wo shall we see in the sixt trumpet, the 3. in the beginning of the seuenth. But now because agaynst our willes wee wyte the things which concerne the Poppysh state; and are compelled to doe it, that the aftercomers may know Gods patience towards the same, and at length his iudgemente. I haue sought out Vbertinus, who hath wyrtten much of the Papacy, and of the age of the Papists: and will here adde a fewe thynges gathered out of his booke of the 7. states of the Church: where he expositeth parte of the 9. Cap. of the Reuelation. He sayth the fall of the starre from Heauen is the fall of Bishops, and Abbotes into vnruly desires, and wanton luying: of the Locustes, hee sayth: Although by these Locustes may be signified all naughty Chyistians, whose malice in many folde, and publicke hurting, and annoyng many: yet more properly they signifye the lewde rabble & rout of Clerckes, Monckes, Judges, & other lawyers & Courtholders, which prycke, & torment very many in sundry sortes both spirytually, & temporally, all which came out of the smoke of the bottomles pit. And when it is sayde: Locusts like vnto horses, he saith, (speaking of the same Clerckes, Monckes, and Judges) They are stoute, couragious, and quicke, and by Diuels as it were ryding vpon them styred vpon to all strife, and reuengement, and to hurt men aswell spirytually as temporally, and forwarde to goe to lawe, and to horrible strife. And a litle after he sayth: And also they promysse themselves euerlastinge rewardes, because they say that they fighte for the liberty of the Church. When hee treateth of Abaddon, and APOLION the Angell of the bottomlesse

pit he sayth; Hee seemeth that he is called the Angel of the bottomles pit, which by the bottomles malice of the Devils, by their malicious procurement, and his owne ambitious malice (which was bottomles in al mischief) to the degree of hygh-est Bishop, not canonically but craftely. Which hee hath usurped so tyrannously that he hath stood against al men more then can be spoken. But touching our time to come, he sayth: And understand thou that there shall be such falshood & they whych shall destroy the Gospell, shall boast that they defend the Gospell. And as the high Priestes, Scribes, and Pharisees sayde & they defended the Law, the worshipping of the Law and Honour the Sonne of G D D, and yet they crucified the sonne of God, the Marrow of Wit, and ende of the Law: So after the same sorte they being like unto those will say that they possesse the place of Chryst, and teach the truth of the Gospell: and yet they wil crucify the true marrow of the Gospel, and perfection of Chryst his life with horrible offences, and most malicious condemnations. There are many other thinges in this monke and in others, which shew the outrageous cruelty of the Clergie in the fiftie age.

[And the sixte Angell.] By this sixte Angell seemeth to be signified the time from the French murder in the Yeare a 1572. unto the greates iudgement of the bafe of Isaphat, cap. 3. of Joel, cap. 4. Jer. cap. 4. Mich. And the wickednes of Inquisition, and the Papisles is declared under the sixte Angell: which by open force bynge general murders into what places leuee they can, and do also priuely kyll the Gospellers. Besides they todayne murders the sight with Hostes of men, and a greates trouble shall come: the Lordes greates iudgement shall come to passe.

And I heard a voyce from the foure.

I thinke that saying of Amos cap. 2. and thre is signified. For thre Offences and for foure I wyl not turne to it. Altho the Papisles determyned to beate downe all the Gospellers in Fraunce, and that was also forgetolde to come to passe, Gods Iudgemente agaynst the Gospellers seemed in like sort to be forgetolde,

forgetolde, whych afterwarde shoulde goe forwarde agaynst the Papisles. The voyce which is heard from the foure Corners of the Altar seemeth to be the voice of Chryst: who now is the Altar whereupon is made the sacrifice of the Gospellers boyn agayne in Chryste, that they may be the sonnes of God, suffer: arise ouertome, and obtaine the Kingdome of God with chryst that nothing may happen vnto them which God hath not forsaue, and heere seemeth to be signified the Murder of the Gospellers in Fraunce in the yeare a 1572. the 24. of August.

Saying to the sixte Angell. After that murder which is set forth cap. 17. shall be stirred by the great trouble signified in the same Chapter verse 13. With the Papisles shall come other Nations. Antichryst shall toyne wyth Antichryst to make a Medley Antichryst, of whome the new Prophetes haue spoken: that at length they may be punished at the place of iudgement, as I sayd verse 13. there shall be bickering and burning the Lord shall iudge all flesh wyth fire and sword, as saith Iay cap. 66.

And the 4. Angels were loosed.

The Yeare, the Moneth, the Day and Houre is determyned wyth God of all thynges that shoulde come to passe, and of the great iudgement at the Gate I spake of.

That they might kill the thyrde part of the People.

Touching the thyrde parte it is spoken in the Chapter before. They which were not slaine by the Inquisition are slaine in the generall Murders. Afterwarde shall follow the iudgement wherein the Papisles shalbe punished as hath ben sayd.

And the number of the Horsemen of warre.

For in this number seeme to be signified the warres whych shall bee made in the meane tyme vntill that innumerable people knowne, and numbred wyth G D D bee slayne, the Gospellers hauyng the Victorie.

And thus I saw Horses in the vision.

Hee seemeth to comprehend wyth the conflictes of the warres the beatyng downe of the Gospellers, whych hath bene in all places, and the burnyng of them by the Inquisition. They

Breast plates are said to be of fire, of Iacynth, and of Sulphure to signifie the burning of þ gospelers which is with fire, pitch and Sulphure, wherupon also there appeare diuers colors: places, cities & fields shalbe burned, as it is said in Ioel. cap. 2.

And the heads of Horses, Princes, Captaines, & souldiers shal threaten fire to al: & shal set vpon vs with fire & sword, and here also we vnderstand þ from the same hellish inquisition doe proceede vniuersal murders, wars, & burning of places, as frō the ministers of þ inquisition & the Deuil. [Of these three.] Of fire, pitch, & brimstone, because þ Papists vse these three to burn the Godly. If they be vnderstode severally, fire is warre (noke, or Pitch, as I t l ink are vniust iudgements & vniuersal slaughters: brimstone is the very inquisition for the inquisition was set from the pit of hel: & the smoake is the darkeninge of iudgements, that wickednes not practised may be committed. [For their power is in their Mouthes.] That is in the false iudgements of Princes, & in their tales, that is in the inquisition which wil deale by violence & malice to hurt with sword fire & water. [And the remnaunte of the men.] While the Godly shal thus be plagued, many idolatrous Papists also shal goe to wracke: of whom I haue spoken in the first Seale, & is signified in the Chapter which followeth: and Ieremy the 46. Chapter, and Mycheas the 4. and Ezechyell the 32. Chapter speaketh hereof.

The

THE ARGUMENT VPON
the tenth Chapter.

In this Chapter & in the 11. vnto the 14. verse is rehearsed the second woꝛd, & the clāge of the sixt Angels trumpet. While þ truce, þ peace no peace made before in the yere a 1570. doth continue. Beholde some Flemings fleeing for the Gospel, some for the Spanysh Tyranny wandring about þ sea coastes, in þ yere a 1572. the third of April they set vpon þ Ilands, they take Zeland, & Holland, & ther began the sea war, wherin the Gospellers had þ vpperhand to be at lēgth conquerours both by sea & by land. John speaketh not of þ wars, but putteth vs ouer to þ auncient Prophets which haue declared those things while he appointeth a certain time of our victorie, & al these thigs are signified again to be forgetold, either when they shall begin to come to passe among vs, or els to be like among natiōs: euen as in time past they haue bē forgetold to come to passe among vs by þ new Prophets al the sixt age. And I saw another mighty Angel come down. If by þ sixte Angel sounding þ trumpet those are signified in whō chryst hath spokē & don: here chryst himself is most of al signified. For while þ ministers of þ woꝛd & þ states politique spake, & did as they thought good in the yere 1570. vnto ther great troubles & brought nothing to passe, behold he to whom alone þ glory of our saluation belongeth is shewed to be present & to punishers, & to deliuer þ innocēt. Whereof he is said to be mighty, & to descend from heauē, & so forth, in þ which the son of God is described. He is termed mighty, because Iesus chryst is þ God of hostes, against whō þ whole world shal not be able to haue þ victorie. He is said to descend from heauen, to shew forth his power, which hitherto hiddē he hath continued, while he appered at his first cōming in flesh & humility, & afterward alwaies & at this time in his hūble & poore mēbers. Clothed with a cloud, He cōmeth down into his members to be in his church, or to say in his whole host, as in ca. 19 of Ila. hee is saide to ride or to bee carried vpon a lighte Cloude, when hee beginneth

beginneeth to make warre in Fraunce betwene the Gospellers, and the Papistes: and that he is also signified to worke, and be in the mynisters of the worde wee shall see Cap. 14. and heere men haue not marked y to come to passe, which Chryste spake of: And you shall see the sonne of man come in the Clowdes of Heauen: they haue erred in this tyme of the iudgment that geue no eare to Peter, who hath tolde them that one day with God is as a *H.* yeares, and a *H.* yeares, as one day.

And the rayne bore vpon his Heade. The might and power of the Father, and of the Sonne, and of the holy Ghost shall appeare, that Chryste may destroy all the wicked wyth y power wherewith the Worlde was created; and all thinges were brought to passe and perfection in the Worlde: hee wyll open Prophecy, the mysteries of the lawe and the Gosple: hee will fulfill the promyses, and geue the gyftes which belong to the Father, the Sonne, and the holy Ghost, he will byringe the tokens of victorie, and euerlasting peace that shalbe in Gods Kyngdome. Marke here also this sayinge of Peter: And the Heauens which are at this present are layde vppon in the same worde: and consider that in this rayne bore vpon his head iudgment is geuen to the Sonne. As he whych in the tyme of Noe brought the deluge ouer the whole Face of y Earth rooke it away, and comaunded it goe back, that he is the same which shall nowe destroy this state of the Worlde, and byringe a newe, wherein ryghteousnesse shall raygne, wherein the rayne bore, the presence of the Father, and of the Sonne, and of the holy Ghost shalbe to bee seene, as it hath also bene signified in the ende of the first Chapter of Ezechiell.

His Face was as the Sonne. Hee which shall open al the holy Scriptures, shall open himselfe to be the Sonne of God, the lyght, and lyfe of all belieuers, to whom he will byringe the Sabbath, or rest, the state of the light alone, and not of darknesse, as it was in the first of Genesis. And as the whole world well neare was in darknesse before the lyght was brought vs in the promyses of Abraham; so the Sabbath shalbe altogether the light when Chryste shalbe present with vs, and shalbe our heade, by whom all the Members shalbe moued, & shall worke ac-

worke accordinge to the set rule and ordinaunce of the heade. *And his feete as Pillers of Fyre.* In the firste Chapter the Feete of Chryste were sayd to bee lyke vnto redde glowing Copper, to signifie his Iudgment, whych in the last tyme he shall shewe, and exercise vpon the vngodly: nowe they are sayd to bee as pillers of fyre, to shewe his sounde Iudgment; and that Chryste, and his Kingdome shalbe most mighty both nowe agaynst the Ecclesiasticall, and Politicke state of y Papists. And that y same iudgment of his shall last afterwarde vnto the last Trumpet of Paule, agaynst all men that are his aduersaries in all Countreyes: neyther shall liberty to offend be suffered any longer in his Kyngdome, as it came to passe in the first sixe ages; but as it hath bene elsewhere often spoken, manifest synnes shalbe punished by the magistrate, and hidden synnes by Chryste and by God. Of which thinge I haue marked in mynyme many notable examples, and haue tryed them in many Professours of the Gosple, fallinge a frethe to some of their former offences, and in my selfe when I was a young man also. For the perfect interpretation of y Pillers, wher vnto the Feete of Chryste are lykened, those two Pillers are here to bee vnderstoode, which were set vp in the Porch of the Temple made by Salomon with theyr interpretation, that it may be set before our eyes what was appoynted in the Kyngdome of Chryste.

And hee had in his Hande a little Booke open This Booke was as it were a certayne shorte Regyfter, or wytyng Tables, which Doctours did commonly vse to haue therein all the partes of y cause set in order. In y little Booke were wytten out of Prophecy, and out of all the holy Scriptures, the Synnes of vs all, of the Papacy, and of all the wicked of our tyme, that nowe the Iudgment whych beganne at Gods house might bee executed agaynst them: and y it might be brought to passe in very deede whych God in all ages of the Worlde by the Lawe, by the Gosple, by the Apostles, by Doctours, by Preachers, and the same enterchaungably coming in all tymes, hath vttered, rehearsed, continually repeated wout any ceasinge, and geuinge ouer vnto the People forsakers of theyr

of theyr owne saluation, and which haue alwayes fallen from God, from Chyſte, and from Godlineſſe to the wickedneſſe, and diueliſhe exerciſes.

Hee put his ryght Foote vpon the Sea. As thoughe hee cometh from the North where the Goſple beganne, and arriueſh into Flaunders, Chyſte hath ſet his right Foote vpon ſ Sea to Andwerp, Zeland, and Hollande, and his left Foote vpon the Earth, to goe forward as ſ Riuer of Rhene runneth thorough all the Lowe Countreyes, thorough Fraunce, and Italy, as far as Rome: to execute his iudgment vpon both ſtates Eccleſiaſticall, and temporall. And here the ſtoꝝ may declare the Flemmiſh warres begun in Holland, and Zeland vnto the whole winninge of Flaunders by the woꝝke of Chyſte.

And cryed with a lowe voyce as when a Lion roareth.

Great warre, and the greateſt trouble of al is ſignified by this voyce, that the Lyon of the tribe of Iuda, that Chyſte himſelfe may bee ſhewed, who with a lowde voyce cryed on the Croſſe when he died: and will now cry when in the great troubles he ſhalbe crucified in his members: that afterwarde in the ſame he may ryle againe, fight, and ouercome: all the Inhabitants of the Earth ſhall heare our cꝝes, and ſhouters, roaring and thundꝝinge.

And when he had cryed ſeuē thunders vttered their voyces. Whyle Chyſte ſhall be aſſayled, and called to hys death, while hee ſhall cry in his Members, ſeuē Thunders ſhall bee heard, oꝝ if thou ſay, foꝝ the preaching of the Goſple ſhall aꝝſe great trouble and tempeſt: by reaſon thereof there ſhalbe cꝝes, oꝝ noyſe of warre: all ſhall be called to kꝝill and burne. As the preaching hath paſſed thorough ſeuē ages, and nowe thorough ſeuē ſeaſons oꝝ times wee entring into the ſeuēth age; ſo th: ſeuē thunders of the warres are to bee heard. And as Gods Word was vttered in thoſe ſeuē ages, in which the payne, oꝝ punyſhment was alwayes ſoꝝetolde, as alſo whyle in the ſeuē ſeaſons, in which the thunders of the preaching, and of Preachers were heard, as we ſayd in the firſt Chapter, the punyſhment was begunne agayne: ſo the be-
ry pu-

ry punyſhment is to bee included in the number of ſeuē: that according to the preſente greate Iudgemente thoſe may come which wer iudged before, and in the laſt times of the preaching and in all ages and times which haue gone before.

And when the 7. thunders had vttered their voyce I was about to write. I thinke theſe voyces of the Thunders to be the voyces of the Prophets, which ſpeake of troubleſom warres, which voyces and thunders whyle Iohn is bidden to ſignifie and not to wyte, I thinke alſo that it is ſignified that it ſhould come to paſſe that thoſe thinges which the Prophetes ſpeak of ſhould not be vnderſtoode. Much leſſe whē they ſhould come to paſſe: oꝝ eis not to be beleued whē they ſhalbe ſoꝝetold and ſignified to come to paſſe to the unbeleuers, which ſhall ſee and know not, heare and vnderſtand not vntill the earth becom deſolate, as it is ſayd in cap. 6. of Iſay and ſo they come vnto ſ ſeuēth thūder before they can vnderſtand which ought to haue vnderſtoode, oꝝ eis foꝝ our ſinnes, and b: repenting hearte. Be- cauſe men wythſtandinge the knowne truth it bee ſayd in Iſay, Preſſe down & blind the heart of this people: and here.

Seale vp thoſe thinges which the ſeuē Thunders haue ſpoken, and write them not. Oꝝ eis let there be ſome reaſon known to Chyſt, we here will alſo partly ſeale it, partly expound it, leauing the perfect expoſition to the little booke, to the ſhoꝝte regiſter oꝝ wyting. That ſeemeth then to mee to be the firſt Thunder wherein the ſlaughter made in the Yeare 1572. is to be begun againe in the great troubles, that vpon the ſodayne ſhall bee heard a greate Tempeſte and Noyſe of them that beate downe Men, Women, and Chyl: n, as Ieremy recoꝝdeth Chapter 44. Kyng Sedechyas and Kyng Ephree ſhall geue Sygnes of greate Deſtruction when they ſhall bee deliuered into theyꝝ Ennemyes Hand: there ſhall bee flighte euery where, vnyuerſall ſlaughter of Men, burnyng of Places, Uexation, Trouble and ſpoyle. Wercyſapeth Iſay Chapter 13. Deſtruction ſhall come from the L D R D. All Handes ſhall bee looſed, euery Hearte ſhall faynte, theyꝝ Faces ſhall bee burned, euery one that is found
ſhall

* The Vale
of Iosophat.
Ioel. 3.

Esdra lib. 4
Cap. 15.

shalbe slayne, and euery one that kylleth shalbe killed: poung Chylozen shalbe slunge in theyr Eyes, theyr houses shalbe sacked, and theyr Wyues defiled. In the first thunder þ Gospelers shall grieuouly bee beaten downe, many of theyr places shalbe spoyled, whych belieuinge not þ these thynges to come to passe, shall not take heede. In the seconde thunder, armies shalbe leuied, and those thynges shall come to passe whych are declared in Cap. 13. & 24. of Isay. And the Armies shall fight together at the Vale, or in the Vale of Iosophat: Whereof speaketh Ioel Cap. 3. where the great Iudgment of Chyriste shall bee scene in Fyre, and Bloude. The Dragons of Arabia, and Carmon shall come and fight together: destruction begin agayne, the Armies on all sides beinge encreased, that bloude shalbe from the sworde vnto the Belly, and the smoke of man vnto the Camels Litter, as Esdras declareth Lib. 4. Cap. 15. at length shall appeare the great iudgment, I spake of, at Euphrates: wherein Chyrist shall shewe himselfe with a Pharaonickall army, many great & vncircumcised being slayne as Isay recordeth Cap. 4. Iere. 46. Ezech. 32. There Lot afterward shall beholde his Wyfe being turned into a stone, the burning of Sodom and her Systers. They shall then be wyle which haue not looked bakke, haue not taried in al þ playne, & haue escaped to the Mountayne: Gene. 19. Looke for these thinges to come to passe in the Marches of Germany, as thou arte warned by Esdras Cap. 15. Lib. 4. The thyrde thunder shalbe heard, when Chyriste shall turne his Hostes agaynst the Palestines, Gaza, Ascalon, Tyre, & others, as Jeremy reporteth Cap. 47. & 48. The horne of Moab shalbe cut of, & his arme shalbe broken in pieces. Consider in this place the Cap. 23. of Isay, the 26. & 27. of Ezechiel, the 9. of Zachary, and let Philistea marke this. The fourth Thunder shalbe heard in Syria, and in Egypt: there shalbe spoyle among þ Ammonites: as the Earth was filled with mens Carcasses: so Countreys shalbe scene strewed, and paued with the ruinesse of Cyttes, Townes, and Villages. Damalcus shall cease to be a City in the Vale of the Euphrat, as sayth Isay Cap. 22. She being called to

called to mourning. Memphis shall not be Inhabited, as sayth Ierem. 46. Alexandria shalbe in an vyore: Taphnis shalbe burned. Those thynges shall come to passe whych are spoken of by the Ammonytes Cap. 49. of Ierem. and which are spoken of the Egyptians Cap. 32. of Ezechiel, geue eare to this Ammon. In the fife thunder the Kyngdome of Moab shalbe ouerthrowne, as reporteth Isay Cap. 15. & 16. Ierem. 48. The sinnes of the Daughters of Ruben goinge to their Fathers Bed shall be punished. Ethyopia shall make hast to streache out theyr handes to God. Psalme 68. And then mauger the Enemys Teeth they shall set vp an Altar, which returned from captiuitie, and let Moab looke to this. The sixte thunder shalbe heard vpon the mountaynes of Israell of which Ezechiel speaketh Cap. 36. Firste the house of Ieroboam shall feelee the hand of the Lorde, vpon the sodayne as sayth Isay 30. shall destruction come, and the Potters vessell shalbe torne in pieces, and the Spunitions shalbe spoyled, as sayth Oseas, the iudgment of Fyre shal deuoure the bottomlesse Pitt, as saith Amos, and at length the sworde shall put downe the heygth of the Idoll. The Sworde shall come from Samaria as farre as Ierusalem, as it is recorded Cap. of Mich. heere also shall bee scene the Carcasses of great Cyttes: geue eare to this Edom. In the seuenth thunder a Pot going forth wherein shalbe a woman, shalbe carried into the Lande of Sannar. and there shall be broken, as it is recorded Cap. 9. of Zachary. There shall the high stature be cut downe, and the lofty shalbe broughte lowe: here and there all * Babylon shall fall and come to de-

* Wo to that
Religion
which so
much bloud
shed,

cap, and Syluester shall lay asyde his redde Garment, and put on Sackcloth. Then vpon the settinge vpp of the altar, & through the erectinge of the Temple, the City shalbe buylded: the kyngdome of Israell shall bee establyshed: and the Wyfe shall be much bloud decked, and made ready to receaue her Husbnde. So bee it, shalbe shed, So bee it. Let as many then as professe the Gospell be wary.

watchfull, wyle, and in a readinesse when the great Trouble shall aryse. Let the Ryuer of Rhene take heede that it be sufficient to quench the Fyre least it bee stayned with bloud. Let

ff 3.

Flaun-

Flaunders, Fraunce, Spayne, Italy, and Germany, consider what the G D D of Hostes hath decreed vpon Egypt, as Ilay Cap. 19. doth warne vs, let vs all consider what Iohn sayth in this Chapter, that G D D hath spoken to his seruantes the Prophets, for our good.

And the Angell which I sawe stand vpon the Sea, and vpon the Earth.

Those thinges which are signified in the seuen Thunders shall doubtlesse come to passe: for the Sonne of G D D which hath begun to deale with the Iron Rod by sea, and by land (as wee haue seene come to passe in Fraunce, and Flaunders) hath with the Father, and the holy Ghoste determyued to bring y rest to passe: For as those thinges must needes haue ben done, which wee haue seene in Fraunce, and Flaunders. So consequently the thinges which are tolde to come, must also of necessity be done, the one and the other were doubtlesse appoynted to come to passe the which those wordes doe declare: Wee lyfted vp his handes to Heauen that wee may beholde Gods euerlasting decree.

And swaie by him. God the Father also is brought for a Witnesse, who made Heauen, earth, the sea, and all thinges that are in them. For hee that made all thynges, made in them from the beginninge all these thynges which were to come to passe in all tymes of the worlde, as it is declared in y first Chapter of Gen. Whereupon that saying of Iere. Cap. 31 is here signified: Whych giueth the some for a lighte to the day, & the courtes of y Moone, and the starres for a lyght to y night, which breaketh the sea when the waues thereof roare, his name is the Lord of Hostes. If these ordinaunces departe out of my sight, sayth the Lord, then shall the seede of Israell cease, and so forth. This saying of Chryste is like: Heauen, & Earth shall passe: that is, Heauen, and Earth shall rather decay then these thynges should not done.

Tyme shall bee no more. The Popyshe, and tyrannons state shall continue no longer:

But in the dayes of the voice of the seuenth Angell.

Marke

Marke heere that it is sayd in the dayes, that thou mayste vnderstande in euery Seale, Angell, and Trumpet, both the age and y time of certaine yeares. As also we see Cap 1. Gen. that in the seuen dayes consist the seuen ages. And when wee are come to the ende of the sixte, and to the beginninge of the seuenth age, the Mysteries shall immediately bee complet, in which G D D hath signified what hee was to doe in his people: And all these thinges were spoken of in the Prophettes: all thinges then must now bee done, whych I spake of concerninge the seuen thunders: for all the thinges which G D D hath sayd shall come to passe: haue hether to come to passe: the thinges which concerned the sixe Ages are come to passe: then the thinges which were foretolde concerning the seuenth age shall also come to passe. Therefore sith the tokens of y Lords second coming haue already bene seene, and Chryste hath putt his right Foote vpon the Sea, and his left vpon the Land, we ought to bee assured of his second coming, and of y accomplishinge of those thinges which the Prophetes haue spoken of touching the Lords second coming, and so wee ought to be assured, as we were assured that there is a God, that God made Heauen, and Earth, and all thinges that are in them And as those thinges are: so are these thinges nowe to come to passe which are describ'd in the Prophettes. Likewise hee which wrought the sayth in the Patriarckes, of the Lawe, and Prophecy in the people of Israell: which was the authoure of the Gosple, of the Apostolicke Church, and of others afterward, and now of the preaching of y Gosple begun agayne y seconde time: which is the God of Hostes, and causer of all y chaunges of states of y worlde; which in both states hath marked y people with his name, that they might bee called in time past, and now the people of God, and y we also might beare y name of Chryistians: which hath called vs to one Church, and in each one therein hath bene y authoure of Baptisme, and sayth: hee, I say, which hath done all these thinges is he y in this last time speaketh in his Preachers, and Synisters, & maketh warre. Which putteth his ryghte Foote vpon the Sea, and his Left vpon the Land, as I sayde. And because Prophecy doth diuersly

diuersly allude, whych putteth one foote vpon the state of the spiritualtie, and the other vpon the state of the temporality, and iudgeth both, which shall bypunge to an ende the worke of þe gospell begun agayne, and the worke of the Kingdome. Chyriste sware it, and now it shall doubtles come to passe. The Iudgement shall be deferred no longer. The worke is now in hand in the sixte Trumpet shall be fully accompyshed in the seuenth. Hereunto helongeth also that of Ezechiel cap. 12. It shall no longer be delayd: But in your dayes I will speake the worde and fulfill it.

As he preached the Gosple by his seruants the Prophets.

Iohn sayth that he will not run ouer the rehearsal of things to be don by Chyrist wyth the iron rodde, and which concerne þe seuen Thunders, because they haue bene spoken of in þe Propheies: by whose readyng wee are examined in this time. And it appeareth here þe Prophecy stretcheth vnto these our times, whych thyng nowe the Papistes and many other haue not knowne.

And the voyce whych I heard.

I heere vnderstand that the foretelling of those thinges to come began agayne at this tyme when the iudgement began, and Herodelike Murders were committed: Kinges, Princes and Peoples were warned of Prophecy now to be opened, and of those thynges whych shall come to passe, by the which wee are to come to the innouation and renewing of all thinges, and it was pleasaunte, and as it were sweete to vnderstande these thynges befoze they came to passe, but in the fallinge oute of thynges, and in þe bypnyng of these things to passe, there haue bene the paynes of a Woman trauailing with Childe. Moreover, because it is sayde thou muste Prophecie agayne befoze People, Nations, and Tongues, and many Kinges: it shall be requisite to preach to the Turkes, to the Persians, and to al other Nations, the Gospell of the Kyngdome vnto the furthestmost partes of the Worlde, as Chyriste sayd: to expound them all thynges foretolde in all the Holy scriptures, to shewe the euents of all thyngs foretold in takyng the beginning at those thyngs which are done in this our time of the Lorde's seconde com-

comming when wee all shall bee to thynke that G D D in all tymes hath punyshed his people for theyr synnes: But whē they sayde that the Messias G D D Sonne was not sent to them that then hee refused them to bee hys people, as Dauid coulde it shoulde come to passe, and was signified in Moyses and the Hebreues were dyuen oute of G D D kingdome. The very which shall nowe happen to the Chyistians rasyng of Chyrist in hys second commyng. Wherefore I pe Turkes, I all ye Gentyles make your selues ready to enter into the place of them that are cast oute.

THE ARGUMENT VPON
the 11. Chapter.

IN THE FORMER CHAPTER were repeated the thynges which haue bene sayd to come to passe vnder the Trumpet of the sixte Aungell, and were affirmed undoubtedly to come to passe, because God had affirmed that he woulde accompysh them: and in this 11. Chapter there is moreover rehearsed þe beginning of those thynges which concerne the sixte Trumpet, and the seconde Woe, and herein generally are comprehended the thynges which concerne the seconde and thyrde Woe, when hee signifieth what dysorders and afflictions shall be in the countrey of Fraunce. And lastly there shall bee an assured ende that after the seuen Thunders be past a new state shall be appointed in the opening of the Bookes and Prophecy.

Then was geuen me a reede like vnto a rod.

By the reede like vnto a rod is signified the Word uttered to all Ages, and brought to the last age, according to the which worde the iudgement shall come to passe. Wherefore whē peace was made in the yere 1570. betweene the Gospellers, & the Papistes, the Gospellers seemed to holde their place, that

in the worshipping of the Gosple they mighte liue after y^e gosple: and it was looked for that Chryst his Church & his kingdome should be establiſhed. But becauſe nothing uncleane, nor defiled ought to enter into the Temple of the Lord, and that is to be establiſhed by the approued rule of Gods Law: the buylding of G O D S Temple is declared, and what they are that ſhal bee his Temple, and ſhall continually abyde in the kyngedome of God. In the measure of Gods temple the very ſtate is ſhewed to be establiſhed according to gods word, that all ought to liue after it. The Altar is the very worshipping of the Gosple, and they which worſhpy therein are y^e very Goſpellers which haue put on Chryſt, and accordinge to the worshipping thereof do worſhip God, ſerue God. And thoſe are Chosen to be the Church of God in Chryſt, and that there may be a difference betwene them and others, and betwene the which ſhall remayne alieue, that of them may be made the renued Church, and others which ſhall not come to that time. And becauſe amonge the Goſpellers ther are ſome which meaſure not with the reede, deale not in the Church according to gods word deliuered them by the Prophetes and Apoſtles, but eue-ry man followeth his owne iudgement: and that there are ſome which are ruled by their affections and luſtes, and are not ſouid ſtedfaſt in the worshipping of the Gosple: and that very many alſo are to be crowned with martyrdom: they are ſtricken in the general murders in Fraunce, Chryſt ſhewing himſelfe in his ſecond coming. which ſayd 24. Math. and 17. Luke, that the day of the Son of man ſhalbe as the day of Noe, they are ſtricken with the firſt Death: and of them they are to bee rapſed vp which ſhalbe the Temple of God, and ſhall offer the true worshipping vnto God.

And the courſe which is without the temple caſt oute &c.

By the temple which is without I thinke are ſignified the politike, & Eccleſiaſticall iudgements of the Popiſh ſtate, by y^e which neither the Church nor the ſtate of the Chryſtian People was gouerned after Gods word, as it becomed. And therefore thoſe Papistes, and al men not liuing according to the ordinaunces

natunces of Chryſt, are caſt out of Chryſtes renued Church, & come not into the number and fellowſhip of them, which ſhall gouerne the ſtate of Chryſtes kyngdome, and his Church.

For it is geuen to the Gentiles. The courſe is giuen to the Gentiles, becauſe many of y^e ſpyritualty, & the temporalty became Gentiles, as earſt they were before they receaued the name of Chryſt, as we ſee Cap. 63. of Iſay. The courſe is nowe geuen them, becauſe they are not of the Church of Chryſt the belieuers, and they that lyue after the Gosple ſhall be ſuffred to enter: the Gate ſhalbe opened vnto them, many doubtleſſe here preaching, but they belieue not, then they ſhalbe caſt out.

And the holy Cyty ſhall they tread vnderfoote 42. Monethes. This iudgment ſeemeth to haue bene pronounced by Gods decrec euen then, when the Pope ſel from Chryſt, to witte, in the time of Sylueſter: but to be ſpyſhed in this time of the ſixte, and ſeuenth trumpet. Which wee gather by 1260. dayes put for yeares, which 1260. dayes make 42. monethes. And becauſe the order of Prophecy bringeth often y^e ſelfe ſame thinge from his beginning to y^e very end; by y^e 42. monethes we may vnderſtande thoſe 1260. that is, yeares, becauſe in the 12. Chapter thoſe yeares are found playnely to be put for yeares: that the Church may be vnderſtoode to be troden downe, and oppreſſed by the Papacy euen from Sylueſters time vnto theſe tymes: when at length the Papacy is to be caſt out. For this cauſe then I thinke the number of 42. moneth is ſet downe, y^e we may vnderſtand that the Papists dealinge wickedly are to be caſt out of the Church: becauſe from the beginninge of the Papacy they haue trode downe & oppreſſed Chryſtians Goodlines.

But I will geue power to my two witneſſes, and they ſhall prophecy 1260. dayes clothed in ſackcloth.

Now at this tyme when we ſhall come to the ende of 1260. yeares, y^e beginning being taken fro Pope Sylueſter, y^e church, and y^e gouernment thereof ſhalbe geuen to thoſe which hold y^e testimony of Chryſt. The new Prophets and y^e worthy Petarcha famous for godlines and learning do reckon y^e thoſe 1260. dayes are ſet for yerres, for y^e yere of our Lord 1527. vnto y^e tyme

Note well
this cōputa-
tion.

when with power and might Chyſt ſhall bringe his Church oute of the deſerte, then if to thoſe 1260 Yeares thou adde 313. in the which Yeare Sylueſter tooke the red garmēt for the blacke, there ſhall be 1573. Yeares, when both in Fraunce Holland and Zelande the Goſpellers hauing ben trode downe oppreſſed, put to death, burned and ſtaine liſted by themſelues, and after ward made theyr foes aſtrayde, as it is ſayd hereafter. There are ſayd to be two witneſſes by reaſon of the Worde of the Goſpell and of Prophecie by reaſon of the miniſterpe of the Goſpell and of Prophecie, which two haue ben in the Church as in very deepe, it appeareth. But in þ miniſtery of theſe two are vnderſtoode the People which haue continued in the worde of the Goſpell, and prophecie with the Woman which fled into the deſerte, and haue ben her ſeede in ſuſtaining the perſecutions of the Papiſtes.

Clothed in Saackcloth.

Suſtaining I ſay the afflictions and diſcommodities of this life beyng dryuen out of Cities, and out of mens Companies & deppriued of common right.

Theſe are two Oliue trees and two Candleſtickes ſtanding before the God of the Earth.

As it hath ben ſaid that 12. Spirites ſtand before the throne as it hath ben ſaid that Chyſt ſtandeth on the right hand of the Father as it hath ben ſaid in Zachary cap. 4. that 2. oliue trees ſtand before the ruler of the whole Earth: So here I vnderſtand the holy Ghoſt and the ſon of God. And becauſe chyſt cometh into his members, and the holy Ghoſt is poured into them, and worketh in them, the miniſters of the Goſpel, and of the word of Prophecie are called Oliue trees & candleſtickes: and they are called two Oliue Trees, and two Candleſtickes: becauſe Prophecie is ioyned in them with the Goſple, and the Goſple with Prophecie, as it was in the Apoſtles: and becauſe that which is Chyſt in them, is the holy Ghoſt: and that which is the holy Ghoſt, is Chyſt. Then theſe two offices were in þ Apoſtles, and to theſe two Peter in the beginning of the third Chapter of his ſecond Epiſtle wylleth the faithful to looke: they haue bene hitherto in the Church, and ſhall bee hereafter, moſt of all: and now in the greater Lyghte wee all are wyl-

led

led to receiue them. Whych alſo is ſignified to be in fulfilling the Prophecie of theſe two witneſſes, which are heere ſet forth. Forasmuch as wee in this time ſhall all bee Witneſſes of the truth of the Goſple, and of the truth of Gods worde of Prophecie.

And if any man wyl hurt them.

They preach now that the Lordes iudgement is at hand: and whoſoeuer ſhall hurt them, they ſhall aby it. Wherefore Iohn ſayth after ward: He that kylleth ſhal be kylled: He that leadeth into Captiuitie ſhall be led into Captiuitie: the ſame do þ Propheets preach ſhortly ſayth Abdias: As thou haſt done, it ſhal be done to thee.

Theſe haue power to ſhut Heauen &c.

When hauing the Doctrine of the Goſpel and the Offyce of Prophecie haue euer ben in the Church, although many haue not knowne them. Neyther could the Papacy hitherto ſorbyd them. And whyle the time of 1260. yeares continued, they dyd ſhut by Heauen that it rayned not. They did ſhut by Heauen from the Papiſtes. As the Pope in the 100. ye and not in deepe ſhuteth heauen from them to whome he boaſteth it is ſhute. So theſe in deepe ſhut by Heauen from the Pope and his followers: they preach that theyr water of Baptiſme is nothyng whyle theyr faith is turned to the Pope, they turne the Waters into blaund and condempne the baptiſed that ſerue the Pope to theyr vtter deſtruction, which ſhall appeare in this time when Chyſtes iudgement with fire and ſword ſhal be ſhewed agaynſt the baptiſed becomie Anabaptiſtes.

And when they haue finiſhed theyr testimony.

That is as I thinke, after that the Goſpel ſhal be preached 40. yerres & more: & vpon the beginning of the French troubles the worke of Chyſts ſecond coming ſhal be declared to haue bene preſent: when thoſe thinges ſhall begin to come to paſſe, whych the Propheets haue reported, and Chyſt himſelfe hath put vs in minde of the 24. cap. Math. to be tokens of his coming: then Chyſt ſhal permit the Popiſh beaſt to come oute of the bottomles pit to do that which is agaynſt the all law and Cuſtome: to play the Deuill, and ſet the vnfaithfull a worke to kil

Ec 3.

the

The murdering
of Chryſtians in
Fraunce a 1572.
the 24 of Auguſt.

þ vnproviden Gofpellers contrary to theyr fayth giuen by Oth before God and men. which came to paſſe in Fraunce in þ yere 1572. the 24. of Auguſt at Paris, and afterwarde in other places and cities. If the fayth ſwozne before God and men, or to God and men, be broke, he which breaketh it, is manifeſtly proued to deſpiſe God, and Gods Law: to deſpiſe the Law of Nations, and the Law of Nature. Many Papistes ſweare to God and men vpon the Euangelystes, they ſweare that they will obſerue that which concerneth þ law of Nations, and they breake theſe othes. Gods law teacheth that what thou diddeſt ſweare was ſwozne and promiſed to God, which alſo the gentiles haue confirmed. If now thou breake thy oth, thou doſt as if thou ſhoudeſt appointe to bee no God, or ſhoudeſt ſhewe thy ſelfe to deſpiſe God, and to ſet noughte by him. And when the Papystes ſweare in that ſort, by laying theyr handes vpon the Booke of of the Goſple, and ſaying: I ſweare by this ſacred and inuiolable Goſple, and afterwarde in ſcoorning theyr oth they do contrary vnto it: they are manifeſtly proued to ſcoorne and deſpyſe Chryſt with his Goſple and God himſelfe. When afterwarde the Papystes ſweare to Men and Magiſtrates by a Publique othe, and in like ſorte breake it, they are manifeſtly proued to haue no Religion at all, aſſoone as they are founde to haue no fayth. To whome then in the World wilt thou liken thoſe Papistes? not to any men. Therefore this Beaſt commeth oute of the bottomles pit, which deſtroieth his like, and this no beaſts of the earth will doe. Whereas they ſay that Heretickes are not to be holden fayth withall, God and men did otherwiſe determine in the Gahonytes beyng Heretickes and Gods Enemies, and commaunded by God to be ſlaine, Iofua 11. & Saule was puniſhed becauſe he held not his fayth that he gaue to Heretickes, Samu. 2. cap. 22. [And theyr Corpes ſhall lye in the ſtreates.] All men knew that the corpes of the Gofpellers lay in the ſtreates at Paris. Paris now with other Cityes in which the ſame miſchiefe was committed, is here called Sodome and Egypte. Sodome becauſe the Abhominacion of Rome is there whercof Daniel ſpeaketh: Egypte becauſe the treachery falſhoode.

The ſubſtance of
Popiſh religion.

Not to maintaine
Here ikes but to
auoid miſtake, &
not to iudge of
Hereticks withoute
the Gofpell.

falſhoode, and cruelty of Pharo was there: and the Prophetes call Fraunce, Egypte, for the dealing agaynſt the Iſraelites, cap. 13. Gen. is mention made of this Sodome, and Egypte, to the which place me ſeemeth Iohn had an Eye.

VVhere our Lorde alſo was crucified.

This is manifeſt, that Chryſt was not crucified in Sodome and Egypte, and here to be ſhorte, I ſay that vpon this place, and many like, the new Prophetes which were al the ſixt Age, wrote that the time would be that Chryſte againe ſhoulde bee crucified in his members. If the Lordes ſecond comminge bee now, and hee be with his Members in Egypte: if they be crucified he alſo is crucified in them. Hereof it is ſaid cap. 9. Gen. He that ſheddeth mans bloud, his bloud ſhalbe ſhed by Man againe. Which marke thou Papist, that ſheddeſt the bloud of thy Brethren. [And they of the people and kindreds &c. ſhal ſe. They which were in Fraunce ſaw it, and the matter was ſuch: that it was well knowne alſo elſwhere, and of diuers Nations that were in Fraunce. Dye alſo the like thinges ſhal come to paſſe agayne, and in other Places, that euery where the lye ſlaughters ſhalbe ſcene.

Chriſt crucified at
Ieruſalem, build
in his members
euery where.

[After three dayes and halfe,] Becauſe it is ſayd before. Where our Lord was crucified. I thinke dayes are heere ſet downe, becauſe Chryſt the thyrday roſe from the Deade, and ſhortly after appeared to his Diſciples aliue, and his reſurrection was reported by his Apoſtles. In like ſort the Gofpellers ſhall ariſe in the place of the Deade, which after a time ſhould make their Aduerſaries afraid, and Chryſt ſhould appeare in them aliue and not deade.

And they that dwell vpon the Earthe ſhall reioyce.

Many Papystes were glad when they hearde of the death of Luther, and of others afterwarde, and were glad for theyr parte. The lyke dyd they when the Captaynes of the Warre were ſlayne. Vpon the Death of the Prince of Conde there was common reioyſing in Italy, by making of Bonfires, ryming of Belles, and other Folleries.

And

and vpon the generall slaughter of the Gospellers in the yere 1572. there was made a great triumphe in Fraunce, and Italy. The Admirals heade was sent to Rome to the Pope, and there was much reioysing, whereof I will speake no more. Onely here vnder I will put the token of the triumph sent to the Pope in the name of the Kinge of Fraunce done exactly by the Cardinall of Lorroyne, and is thus in Englishe.

Note the pride
of the deuill by an
arrogant king to
maintaine the
Romish Religiō.

*In the behalfe of the most blessed and almighty God
of the most holly father Gregory the thirteenth, greatest
Byshop, and of the blessed and right honourable Colledge
of Cardinales.*

CHARLES the myghty most Chyistian Kinge of Fraunce being zealous in zeale for the Lorde God of Hostes, sodaynly when the Hereticks, and traitoures well nere of his whole realm wer cut of by one occasion as it wer by a striking Angel sent from Heauen neuer to be vnmindfull of so great a benefite and nowe fully replenished with most perfect ioy doth reioyce, and is glad of the exceeding wonderfull effectes, most incredible endes, and the fulnesse euery way aboundinge wth Gods gift of the counsailes geuen for that purpose, of his aiden, of his twelve Peares prapies, holmes, cares, and sighes aswell of his, as of all Chyistians to Almighty God. And doth diuine of so great happynesse, which chaunced in the begynning of the most holy Father Pope Gregory the thirteenth not longe after his wonderfull and heauenly election, and doth certaynely portende the repayringe of the matters of the Church, together with the most steadfast, and forward settinge forth of his Easterly voyage and the strength, and flourishing of Religion decayinge. For so great a benefite with most seruent prayers at this time ioynded with poures, hee absent in body, but present in mynde, doth here in the Church of Saynte Lewes his Grandfather geue thanks vnto almighty God. And he humbly beseecheth his goodnesse that his hope may not faile him.

Writen

Writen in great Romayne Letters of Gold, set with limmed branches, and labelled ouer the Church doore of Saynte Lewes. Set vp at Rome for all men to see, the yere and day aforesayde.

IMPRINTED at Paris, by Iohn Dallier, vpon Sainte Mychaells Wydge at the signe of the white Rast.

For these two Prophetes. Now the Gospellers haue gawled the Papistes, a man may iudge by this his wytyng, and by the Plagues of Egypt, which resembled the Tormentes, which the same Gospellers brought vpon the Romish Churchmen, and their followers.

And they heard a great voyce from Heauen saying: come vphether, and they ascended vpon into Heauen.

The time was to come that they shoulde winne the ryghteous victory, and that the Gospellers shoulde bee recreated into Counsaile, which might gouerne Gods Church, and Kingdome: whom the Papacy slewe as wicked, and Hereticks: this seemeth to be the summe of the sentence.

And their enemyes sawe them. The Papistes shall see the Gospellers to possesse Chyestes Kyngdome, and Church, and in them to gouerne all thinges. But many thinges may here be sayd of the resurrection, of his ascendinge vpon into Heauen in a Cloude, and of the Enemies that shall see the Godly in Heauen, which may be referred to the third state of Christ. I will say no more, other shall see this in his renewed Church. Let it suffice mee to haue touched the summe of the Story of Chyestes second comminge.

And the same hower was a great Earthquake.

By this hower I thinke the tyme is vnderstoode, when at the Vale of Iudgment the Gospellers shall haue the victory agaynst the Papists, a great earthquake, is: a great slaughter shalbe made of them in an exceeding great battayle, wherein all their power, and wealth shall goe to wracke. Here is to bee vnderstoode that saying of Ilay Cap. 9. The Rod of they?

Wh.

Opyet.

Oppressoure hast thou broken as in the dapes of Midian. Every one that fighteth, fighteth with trouble. Then shall the wicked bee stricken in great feare, and there shall be a ioyfull cry in the triumph of the Godly.

And the tenth part of the City fell downe, and there were slayne.

There the rule, and raygne of the Papistes, and the Pope with the Romish Church shall receaue a great ouerthrowe. By the tenth parte of the City I thinke is understoode, that parte of the Poppysh state shall be destroyed at the Tale of iudgment: where there shall be a great slaughter of men signified by the number of seuen thousand, a number certayne beinge put for an vncertayne.

And the remnant were a frayd, and gaue glory to God.

Then many shall knowe that Christe the true Iudge is come, and that of Luke Cap. 17. shall come to passe. That the Sonne of man may be disclosed, and reuealed: many shall turn from the Pope to Christe. For if the Iewes, when Christ was crucified were stricken and cast of, no more to be the people of God, the same must needes happen to the Papysts crucifying Christe agayne in his members. He then that is wyse will not abyde in more then the Iewes stubburnesse, but will repent.

The second is past. I thinke the second Wo continueth fro the French murder of the yere 1572. vnto the ending of the greate iudgment of the valley, which I spake of. The third Wo, shall be afterward. So that the firste Wo was in the French troubles vnto the yere 1572. The seconde comprehendeth the vniuersall murders, & warres vntill the iudgment I spake of, be ended in the valley. And in the two first woes, those thinges seeme accomplished, which concerne the two thunders. The third Wo shall bring the things which belong to the foure other thunders, that the Papacy may be ouerthrowne in foure notable places, vnder the 7. Angels sounding the trumpet.

And the seventh Angell blew the trumpet, and there were. After that the 7. thunders shall be heard, and the enemies of Christe discomfited, then shall the victorie of Christ be blowne abroad, the mystery, whereof was spoken in the former Chap.

mer Chapter shall be accomplished that the things may be fulfilled which are spoken of in the Prophetes, and that Christes Church and Kingdome may euery where be obeyed: The coscels shall be held, by the which all thyngs shall be renewed: and the Kingdomes which belonged to Tyrantes shall be the Kingdome of the Seruauntes of Christ. [And the 24. Elders. The all the ministers that shall be of the word of the Gospell & Prophecy shall preach, that Christ is to be taken and accounted the true King of kings alone. & they shall open the Scriptures, & the thinges contayned in them concerning Christe, that he may be knowne of all in the whole world to be our Lord and God.

VVe giue thee thanks Lord God Almighty.

We neede here no other expolition of these wordes: onely we ought here to vnderstand that the things which before were spoken of him which is, and which was, and which was to come, are playne and knowne vnto all the faythfull.

And hast obtayned thy kingedome.

Now thou hast then obtained thy Kingedome. They will saye when Antichrist and Tyrants thy enemies are ouerthrowne: and which alwayes hast raigned, sith all thinges were made by thy will, without the which nothinge was made, which hath ben made any where. And the Gentyles were angry. The Christians beinge become Gentiles as they were in time past, persecuting the Gospellers, and resisting the Gospell, shall smel with anger, & then most of all will they rage when they shall see Gods iudgement against them: the Gospellers, & the Godly rewarded by Christ in placing them in his kingdom & Church as a kingly Priesthod, & then shall they be destroyed which dyd destroy the seruauntes of Christ. Then the temple of God was opened. In the Church all the holy scripture was seene open. *And ther was seene in his temple the Arcke of his covenantes.* And Christe was seene promysed in all the Holy Scripture to haue died for our sinnes, to haue rylen for our iustificacion: to haue come agayne, and deliuered vs from all Tyrantes, and from Antichrist: as hee deliuered vs from * Manna, Synne, the Lawe, Dampnation and Death. In the Arcke the Rod, & the Tables. *were three Thynges: * Manna, the Rodde, and the Tables.*

By Manna is signified the **Doome** of **GD** receauing this Lyfe for all Belieuers, that they may lyue for euer : by the Rodde, the Priesthoode, and Kyngdome of Chyste : by the Tables all the Promyses performed in Chyste, and all the Figures verified in his Body.

And there were Lightnings. Whyle these thynges are a opening, men fight with the Worde, and the Sworde, as I sayde before : there are Battayles, and ouerthrowings of Kyngdomes, destruction, and turninge of things about, in abolishinge the State of Antichryste, and Tyranes : and bynginge in his Kyngdome, wherein Kynges, and People shall serue Chyste, and lyue accordinge to the sette Rule of Gods lawe. Heere are also signified the Wordes, Speeches, Dysputations, and Reasoninge whych shall bee aboute Gods Worde when the Bookes shall bee opened. And

all the thynges whych shall come to passe amonge the Chyistians, wyl also fall out amonge þ Turkes,

Iewes, and other Heathen : that all Kyngdomes of the Worlde may bee vnder Chyste.

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THE ARGUMENT VP-
on the Twelfth Chapter.

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Here is described the fourth Age, the first beginninge at the Apostles, the seconde at þ Martyres, the thyrde at the ende of persecutions, & in this fourth Age starteth vpp Antichryst, who will bynge thys his fourth Age into the fourth Age of Chyste derpyued from the Promyses : that hee may attribute to himselfe the thyngs whych Chyste hath performed, and may come into his place : that he may raygne in the Church, and not Chyste, and may persecute them which shalbe of Chyste through the Deuill þ head of all myschiese, and through him that offered the Apple to þ Pope, as Satan, and the woman were the Woorkers of sinne in Adam.

And there appeared a great wonder in Heauen.

This order oftentimes is wonte to bee scene in expoundinge thinges by the number of seuen, that after that thou hast declared the first worke of the number of seuen : and hast runne thorough from the first to the seuenth, or from the first declared time to the seuenth, retourne bee made to the seconde : and that this be likewise declared in running through the seuenth, afterwarde that thou retourne to the thyrde, and passe ouer to the seuenth, and so forth, & when these thynges are thus playnly set forth after a certayne order, the like thynges of the time past and going before are wonte also to be brought forth in declaring thinges to come, as I haue done in the 7. Churches, by intreating of the times, or Ages of the promyse, of þ law, and of the Prophets. But in the thirde septonaries of whych hitherto I haue discoursed concerning the 7. Churches the 7. Seales, and the 7. Angels soundinge the trumpets an order hath bene kept, that the former times of þ circumcision were heere entreated of, not that by passinge ouer the first number of 7. concerninge the Churches, þ shouldest retourne to the seconde in the scales, & to the 3. in the Angels soundinge the trumpets : but in the thyrde 7. seuerall rehearings the beginninge is thys

þ 3.

is thysse fet from the first number in passing ouer all þ seven. which seemeth to be done to the ende that God þ Father, God the Sonne, and God the holy Ghost might be set forth, while those things are assigned vnto three, which belong to euerlastingnesse in one as I sayd in the beginning of my interpretation of the sixte Chapter. Wherefore in the seven Churches were ordayned 7. ages from the Church Apostolicke to þ renewed Catholicke Church of all the worlde. In the seales after ward the beginning seemed meete to be taken from the second age of the Martyrs: and the sixe times to be passed ouer vnto þ renewed Church, but it was not so done for the reason, which I spake of: for whereas þ seales, & opening of them is attributed to the Sonne, and is all one with þ Father, it was meete that those things which concerne euerlastingnesse be attributed to him & to the Father, & therefore were the 7. seales set downe. Likewise in the 7. Angels sounding the 7. trumpets þ beginning seemed to be fet from þ third age, or from þ time of ceasing of troubles, and persecutions: and from þ age the residue are to be passed ouer vnto the seuenth: neyther was it so done here, because in those 7. Angels is signified þ holy Ghost who is one with the Father, & the Sonne: that it shalbe meete to assigne vnto him also the things which concerne euerlastingnesse. And so in these thysse seven rehearsals were ordayned the orders which I spake of in þ end of þ argument vpon this booke: that we might beholde the worke of þ Father, and of þ Sonne, and of the holy Ghost seuerall in 3. states, and comon in all Ages of þ worlde, and þ we might behold in one worke the diuine essence in God þ Father, God þ Sonne, & God þ holy Ghost. And thus much of þ order of those things which haue hethereto bene spoken. But in those things which followe as in the 7. Churches Iohn runneth ouer the first age of þ state of þ sonne deriued from the Apostles: in the 7. seales þ seconde age from the Martyrs, in the 7. Angels sounding the 7. trumpets, the 3. from the ceasing of persecution: so notwithstandinge that the stretching out of þ trumpets should come into the tymes of þ Lords second coming: now in this twelfth Chapter is handled the fourth age, wherein is shewed þ wellspring of mischiefes, and from

and from whence þ state of Antichrist tooke his beginninge, & hath continued to spople the Church: the fift age after ward is handled in the 11. Cap. & 14. Cap. Which reach out vnto þ entering into the 7. age, wherein endeth all Prophecy. Nowe that these thinges are set downe let vs goe forwarde with þ things which are of the fourth age, the first beginning at þ Apostles. Besides those things which I haue spoken of touching the order, there is to be considered the state of the fourth age, which I tooke in hand to declare, how it hath bene witten in the holy scripture after a hidden order of Prophecy. To ouerpasse Moyses, and many places of the Scriptures, in the kingdome of Dauid, and Salomon: me seemeth we ought chiefly to behold the hystory of the fourth age, whereof I will nowe entreate. After that vppon the ouerthrowe of Saule the Kyngdome of Dauid was establisshed, there followed þ Kingdome of Salomon, wherein there oughte to haue bene afterwarde a continuall peace, but Salomon in þ glory of so great a kingdome fell to Idolatry: for þ which his greivous sinne his kingdome was diuided: & after ward when Idolatry was brought into þ kingdome of Israell there arose in þ putting down of Idolatry, troubles, seditions, warres, and manifold sinnes. Likewise in the state of the sonne thus was þ order of things, that after þ the Martyrs by stryuing so long agaynst tyrans had at length subdued þ Romaine Emppre to þ Gospyle, Chryst might be held euery where as Lord ouer þ Chrystians. The Ecclesiastical, & tēporall mynisters kept theselues in þ governing of þ church, and of Gods kingdome: & also in spreadig abroad Chrysts kingdome: to þ ende þ at length there might be made one kingdome, one shepfold, & one shepheard. But þ Clergy began to worship strang Gods, to offer strang incense, & to set by rule & soveraignty: & those kings which being not taught by þ Churchmen continued to be tyrants, & Idolaters, willingly receaued the Churchmen into þ same fellowship of tyranny. At length then the Churchmen, & with them kings sought to be Chryst themselves, & not mynisters of Chryste: for which offence, as God deuided the kingdome of Salomon, so he deuided þ kingdome of the Chrystians: and to the Pope and the Emperoure were assigned

assigned two tribes the country of Flaminia commonly called Romandiola, and Rome with the country adioyning, whych two as the Abbot Ioachim thought, come in the place of the tribes of Iuda and Benjamin: and in the tribe of Iuda he setteth also the Chamber of the Emppre, and the residue of þ Emppre, whereinto come the ten Tribes of Israell & is among the Chistians assigned to þ other: Of the which: and of the place of Samaria & of þ house of Ieroboam, & of þ parting of þ ten tribes, I will speake in the Prophets. And this historie of thinges to come in þ state of þ son, is signified in Salomon, & in þ son of Salomon, and in Ieroboam Kyng of the ten Trybes, it is also signified elsewhere, as we shall see in Ozeas, and the same is now also shewed by Iohn in a certayne figure, when the Churchmē made Chryst his Tynepard theyrs. They forsoke the ministry and withdraving themselves from Chryste made themselves Tyrantes amonge the People of Chryste whereof it came to passe, that Chryst chose hym an other Church, and promised in Oleas that he would come agayne to establishe in the same at length a continual kyngedome whych neuer after should alter. And these thynges shall appeare in the Prophetes, and in the Bookes of the Kynges. Now that this is set downe let vs consider the words of the Prophet.

And there appeared a great wonder in heauen.

In the Church deriued from Abraham vnto the end of the World, this shall alwayes seeme a greate matter, that in the thyrde Age from the Apostles, and in the fourth from Abraham, shee hath ben seene and appeared as [A Woman Clothed wyth the Sonne.]

For then the Church passing through Martyrdome came to rest, and by suffering ouercame a great Emppre, and the chpect in the World, and it is highly to bee regarded which þ Apostle sayth: But on our Lord Iesus Chryst. He appeared in þ Martyrs whych in their Body bearyng aboute the Passyons (whych were * missing in Chrysts Body) haue not ben afrayd to suffer al kyndes of Afflictions, and death for Chryst his sake. And when they shewed themselves such manner of men. The very Church seemed to be clothed wyth Chryst to do þ thyngs whych

which concerne Chryste, nay rather that Chryste is in her, and worketh in her.

And the Moone was vnder her secte.

The Partirs made none accompte of commodities, riches, offices, honours, dignities, Kingdomes, & Emppres that they might gayne Chryst. that they? lot might be founde in Chryst and if they looked for any such thinges, they looked for them in the kingdome of Chryst, wherein his people shalbe a Kingely priesthood.

And vpon her head a crowne of 12 starres

The Doctrine of the Gospell, & the Apostles had the victorie in them: the Emppre of Rome was nowe subdued by Godds woord. Hereupon also the 24. Elders had crownes of Golde, which by the doctrine of the Apostles and Prophets were conquerours agaynst Antichryst, as it hath ben said afore Cap. 4. In the 12. Starres are also signified the 12. Tribes of Israell in Chryst Conquerours of the world and Tyrantes. Whych at length shall appeare in the Lords second comming.

And shee was wyth Chylde.

The Church was wyth Chylde, oute of whose Belly God was to bynge forth his Kingedome of Israell, and then she seemed to conceiue when the Apostles asked Chryst whether at þ tyme he would restore the Kingdome of Israel cap. 7. 8. and 9. of Ilay and in the second of Matthew, we maye see how the church byngeth forth the Kyng Chryst.

And cryed traunayling in byrth.

To wit when shee suffered so many torments in the murder of the martyrs, that Chryst throughe the preaching of the Apostles might be bozne Kyng to the world, to raigne alone for euer Kinge of Kyngs in all Countries.

And was pained ready to be deliuered.

Because now the birth time was at hand, when after the persecution was appeased, and Constantine the Emperour baptised, Chryst should be bozne Lord & king in the Romain Emppre, according to whose ordinances þ Emppre and all people in all countries ought afterward to liue, & al commō wealths be gouerned.

It was promysed
that there should
not a bone of
Christe be broken:
neuertheles those
which haue bene
daine for the
bidng by the truth.
Many most shilly
dunbred.

And there appeared an other wonder in heaven.
 In the Church there appeared an other wonder contrary to former. For behold a great red Dragon having 7. Heads and ten Hornes and seven Crownes upon his heads.
 That time of the third age which seemeth not to be reckned an age, lasted but a while, is was as the time that Adam was in Paradise before he sinned. For immediately came the fourth age as it were swallowing up the third: and Antichrist known to Christ was borne, and here shewed to Iohn. Here then is set forth the whole state of the Pope or of Antichrist. But that the words may be declared and the meaning had, the order of Prophecy, and handling of thinges in the holy scriptures is to be set before thine Eyes. For if thou wilt goe about to referre the thinges that are here spoken to the beginning of the Papacy, I know not how thou shalt be able to ridde thy selfe. But if thou shalt remember that God, as the Prophet saith, doth tel of thinges to come, & that oftentimes in the beginning is set downe the ende, & by otherwhile comprehendeth al thinges of al tynes, then shalt thou be able to understand the thinges which are spoken of the heads & hornes to concern the end of the Papacy: & the thinges which are spoken of the taile to concern the beginning thereof. For the Pope in the beginning shewed not his head. For if hee had shewed it, he had be known. As he is now commonly known neither hath he altogether opened himselfe in proceesse of tyme, but in the end whē against the preaching of the Gospell begun again the second time by Christ, the Papacie lifted up his seven heads & 10. hornes against Christ as we shal se cap. 16. & 17. But here in the beginning is set down what a one he ought then to appeare when the Prophet in handling of thinges keepeth the order of Prophecy, wherein God is signified to know and see alwel what is to come as present, alwel the ende & issue of thinges as the beginning: & every proceeding: & to shew the Pope was such a one almost many yerres past, as in the end he wil open himself to al men: & not only the Pope but those also which ioynd with the Pope in the same Papacy. The Papacy then is here described, & is termed the Dragon: which Dragon is afterward called the Devil, & Satan: of every of which I wil speake hereafter.

after. In this Dragon three kind of Persons are to be considered. The Pope with his Prelates: The Emperour with his kings, & those rulers which aduanced & maintained the Popes tyranny: & the Devil with his Angels, & of their head all these are called Draco, such an image as thou hast in the fourth booke of Eldas where is one Eagle with the Prades, twelve whinges & eight under whinges, thou hast the whole state of the Christian people in one Papacy. The 7. heads then are seven Popes which in the 13. cap. I wil declare to haue shewed themselves open enemies of the Gospell against the preaching begun by Iohn the Baptist, which at the time of the preaching, deuided into 7. parties the 7. Popes, & their Churchmen have done, and the like, betwixt many other thousands before them. The seven heads seeme to be set downe because they goe against those thinges which concern the worke of the holy Ghost, and of Iesus Christ in this second coming. If thou hast be considered to be in 7. heads, so for every head there be one horn, there shal remaine three hornes. Therefore I would thus deuise them, that to the 7. heads which afterward are called 7. beasts may be assigned 7. hornes the other three may be assigned to those three Popes which afterward are signified under the crooking of the three Frogges, and so by the ten hornes we shall know the Princes, which haue upheld & maintained the Pope and the Papacy with their power resisting the word of the Gospell & the gospellers, among which are reckned all they that haue maintained & aduanced the Papacy in time past against Gods law of the ten commandments, dealing with the Pope by ouerthrower thereof, & determining therupō after his fantasy. The 7. crownes vpon the 7. heads are the dignity & authority which the Pope hath had among Princes vnto the second cōsaile of Trent: wher when they reasoned about the Popes highest Bishoprick, he was proued to be Antichrist, that after the coming of Christ his high Bishopricke ceased in the church & amonge Gods People: & that hee alone & for euer is the highest Bishop. Whereupon none may be besides him, which if he be, he can be none other but Antichrist. Therefore they which consented to the Pope were with him Antichristes and one Dragon. Hee then is the Dragon whych Iohn saw w 7. heads, 10. hornes, & seven crownes, who before

was not commonly knowne, now is knowne but of a good many, and shortly shalbe known of al. Thou shalt mozeouer know the Papacy to be the Dragon by the addition of this word red or fiery, if thou weigh that he is red thou shalt acknowledge him to be al one with the beast araid in purple cap. 17. Wherefore Sybilla Erithrea in her Epistle to the Greekes speakynge of the Popes beginning sayth: A Cocke sittynge vpon a fewe Egges shall chaunge his blacke cloake into a red. And in the Decrees the Pope is said to be depriued of his purple apparell and to take againe his blacke cloake. If thou consider þ word fiery thou shalt see therein the worke of the Dragon, which is to burne all the Gospellers, who also excommunicateth all as Heretickes which terme themselves Gospellers, as Paule the chyrd did in the yere. a 1543.

And his tayle draweth the thyrd part of the starres.

Here we vnderstand that man by the death of Chryst is deliuered from sinne, and by troubles brought into the Garden of pleasure into a free and happy state, and is tempted by the deuil as Adam was, whom some withstode, some obeyed, & ate of the tree of good and euill, of the tree standing in the myddle of Paradyse, of the tree of life. Allone as the Chrystians had the Romaine state, and other states abroad, the Bishops & church men were bound to establish the state of the Church accordynge to the set rule of the Apostles, & to set forth Gods law to kings and common wealthes that there might be a kingdom of God and Iesus Chryst, when all should liue after the law of God, whereby also all Prynces and Magistrates shoulde gouerne. Which came not to passe: but both states were gouerned by þ lawes of the Emperours, & the Popes decretalles. Wherefore we haue eaten hitherto of the tree of knowledge of good and il, when we would haue our commaundementes, and that whych is forbydden vs to be of force, and not that which God woulde haue vs to receiue alone as belonging to him. I wyll not heere gather many places out of G D D S Woode, in the whych G D D wyll onely haue his to be set abroad to all men, Eue ry man can do, and knoweth it which readeth the holy Scrip-
tures

tures. Then let vs all know that wee haue sinned agaynst the Father, which eyther haue made lawes for the People or haue obeyed the Lawe of Men, whilst we were bound to obey the law of G D D, for it is G D D alone that hath the Knoweledge of good and Euill. Euery simple Man knoweth that it is the part of an Householder to bid and forbid, and not of chyl- dren and Seruauntes. Before we receyued the Lawe of God and Iesus Chryst, it were meete for vs to obey the lawe of our Maisters. If now we are become the Seruauntes of God the Father, and Iesus Chryst: we are to receiue his lawe, where- unto we are bounde to obey by the Dthe in Baptisme, as well Prynces as Pryuate, How could Magistrates gouerne by o- ther then by the Lawes of G D D: and we obey other lawes then G D D hath made: Let vs also consider the sinne against the Sonne. Commaundement was giuen that none shoulde eat of the tree standynge in the middle of Paradyse: whych the Pope did. When Chryst had oftentimes tolde that his Deathe shoulde be shortly. Immediately the Apostles thought of the su- premacy, euery of them challenging it after the death of chryst. But Chryst forbad it all and euery of them: And if there be su- premacy in the state of a Kyng, he sayd that it ought not to bee so in the state of the Church. Wherefore we reade that neyther Peter nor any other of the Apostles had any supremacy. And therefore he sinne much moze that maketh himselfe high Bi- shop, as I sayd, I wyll say hereafter. Seeing the matter is so easy and euident, it is a Wonder that there hath ben contentio so longe aboute the Supremacy in the Church, whych S. Gre- gory is red to haue detected. Mozeouer a man sinneth agaynst the holy Ghost when he eateth of the tree of Lyfe. Chryst said. Receiue the holy Ghost and whose sins soeuer ye forgeue, they shalbee forgiened them, that is: say the holy Doctoures, the Holy Ghost is hee that forgyueth. But the Pope doth attri- bute to hymselfe that whych belongeth to the Holye Ghoste, hee forgyueth sinners wpth hys Pardons: He also forgiueth them in Purgatory which haue sinned in the world. Neyther doth the Pope onely synne herein, but he also which beleueth þ

Pope, that he attributeth that to the Pope which concerneth the holy Ghost. The Dragon brought the Pope, the Clergye, Prynces & people to these sinnes: from which fountaine flowed the riuers of sinnes that when we sinne against the Father, the Sonne and the holy Ghost we bee found to slide into y^e deepe swallow of sinnes.

The third part of the starres of Heauen.

Here I would haue all men to thinke that I blame not all Popes, all Churchmen, all Emperours, all Kings, and all people vnder the Papacie: For I speake not here of a l, but of the the third part which fell from Heauen, forsoke the Church Apostolicke, and followed the former life of the Gentiles. There were before Syluester and after, good Churchmen: there were also Godly Emperours & Kings: Many of the people kepte themselves in the worshipping of God, as I will hereafter speake of. But now they cannot chuse but be blamed whych beleue not the preaching and withstand it, as it shall more laye hereafter, cap. 16 & 17. The Tayle. I adoe speake of y^e tayle. If there were but lytle in the beginning, so that it was not knowle, yet it alwayes waxed, as the story teacheth, that it came to that crueltie whych we in our tyme haue sent, & shal be by deceipte and vnder the colour of Godlinesse, many in tymes past shewed themselves Sheepcherds, which were Wolves, y^e Ministers of Christ which were Antichrists. When y^e head of y^e Serpent was not scene, but the Tayle onely was wagginge, yet not knowne: Now hath he lifted up his head, and wee see him openly to be Antichrist.

And cast them to the Earth.

By little and little many Churchmen became prophane, gentiles as before fleshly, covetous, lecherous, ambitious, seekers of Promotion, esteeming Tyrantes, despyling the Gosple & the office thereof.

And the Dragon stood before the woman.

The Church in the time of Syluester was bound to bynge forth Gods Kingdome, and to haue therein Christ the Kyng of Kynges. But Sathan perswaded that it was a goodly thing to haue

to haue no Lord, but to be Lord ouer other: after his Lawes & his owne fantasie to gouerne, and do all Thynges. Then naughty Churchmen and temperall Magistrates haue letted good men to bulde Gods Kingdome: they taking rule in hand resisted them with craft and violence: they so velt agaynst the Godly, that if Christ were presente they would crucifie hym agayne. Let the story teach how the Papacy hath euer persecuted and kyled good men crucifying him agayne.

And shee brought forth a man Chylde.

Godly men preached in the beginning, and afterwarde that Christ the Sonne of God is heire of all, to whome the ryghte of the fyrst begetting was due, that hee might be Lord & kyng of the Worlde, and that the state of the spiritualty and temporality might be gouerned by his Lawes and Ordinances, & not by the Popes decretals, nor by the Emperours Lawes.

Whych was to rule all nations with a rod of Iron.

The Churchmen were bounde to abyde still in their preaching, and to spreade it abroade in all places, as the Apostles & martyrs dyd, and not to gicue it ouer vntill the whole Worlde came vnder Christs kingdome, and Prynces were bound to defend the Christians against all aduersaries, forasmuch as hee was euery way the lawfull Magistrate or officer of the Christians, but that which came not then to passe, shal now come to passe: and Christ shal with his rod of iron do the things which are contained in the second Psalm, and out of the seuenth eight, and ninth chapter of Isay, the reason is playne, why the Son of God which was borne of the virgin Mary is now said of Iohn to be borne of a woman more then two hundred yeres after, To wit, that the time might be shewed when Christ shoulde restore the Kingdome of God called the Kingdome of Israell, take it vnto him, and gouerne it after hys Lawes and to haue Prynces Ministers of his Lawes.

And her Sonne was taken vp to G O D, and to hys Throne. And when Antichristes became wicked Ministers, and made themselves Christs & Gods in the Church

Church, and Gods kyngdom; Chyſte gaue them place for a time, and made rounge for Antychriſte, þ his time myght bee fully ſyniſhed in Earth, yet that he ſhould raigne with the Father: and without his becke ſhould do nothing vpon the earth: to come afterward, and preach þ Goſpel ouer þ whole Earth: by him to iudge þ quicke & the deade, and to punyſh the whole ſtate of Antychriſte.

And the woman fled into the VVilderneſſe. Aſſoone as good men had no place in gouerninge, the wicked takynge rule in hand, they kept themſelues to Gods worde mayntayning the worſhippinge of the Goſpell. And when the woman is ſayd to be dypuen into wylberneſſe, I vnderſtande not onely thoſe men which abhorring the lyfe of the Churchmen, and others leading their lyfe contrary to a Chyſtian mā got themſelues into ſolitary places, but alſo other pryuate men, & thoſe that were in any offyce, and thoſe kinges which lyued godly, & bare themſelues vprightly, as the times requyred. I alſo vnderſtand thoſe which oftentimes in þ Pſalmes are termed hidden, or ſecret who hauing a greater force of the Spyrite withdrew themſelues more then other from the cōmon worſhipping, and Poppyſh life: who inwardly are fed with Gods word, and by ſtealth ſnatch foode out of þ bleſſed Byble vntill Chyſt come agayne to reſtore the publicke & free worſhipping of the Goſpell 1260. dayes. I haue ſpoken in the former Chapter of thoſe yeares, or this tyme to the which wee nowe are come.

And there was a great battayle in Heauen. By that which nowe followeth euery man may perceaue þ it ought to ſeeme wonderfull, as I ſayd, that the 7. heads, and 10. Hornes of the Beaſt are to be conſidered in the ende, and the Tayle in the beginning: For hēere thre tymes, thre deedes, and many names of dyuerſe tymes, and ages are brought into one reherſall: the time, and deede of the Angels offendinge; the time & deede of þ Churchmen, which reuolted from Chyſt to Satan, and became Dragons, Diuels, and Satans; and alſo þ whole time, and warre of Antichryſte agaynſt the Sayntes. Fyſt Michaell, and his Angels are ſayd to fight with the Dragon, and his Angels, that there might bee ſhewed the like deede of that time

that tyme, and this. Nay rather that they were all one whych fight, not onely becauſe þ Godly are Gods Angels, and þ wicked their aduerſaries; but alſo becauſe they tooke in þ beginning the Seede of the Serpent, they were called the ſonnes of the Diuell, and Satan, and afterward thoſe that followed of þ ſame ſeede, & chiefly now thoſe Papyſts, whych ſet themſelues agaynſt the preaching of the Goſple: and whych haue eaten agayne of the tre which is in þ middle of Paradife with þ Pope, and with tyrannes. For one nucleane ſpirite caſt out there entered 7. hyting ſpirites with 7. heads deuouring þ Goſpellers. And there are thre tymes of þ Papyſts fight with þ faithfull. In the beginning of the Papacy, when the tayle, & a certayne length of the body appeared; in the ende when nowe the huge Beaſt liſted vp his 7. heades opening theyr mouth agaynſt the preaching of the Goſple, which 7. heads are ſpoken of Cap. 18. vnder the name of the 7. beaſtes. In thoſe thre tymes was the ſame olde Dragon: but at firſt he was litle knowne & of a few; in proceſſe of time his body dayly appeared more & more, and hee manifeſted himſelfe to many vntill at length in our tyme was ſcene þ whole Dragon, the tayle, the body, & his 7. heads, and openly in euery place he is now called Antichryſt. When the fight of Angels is myxed with ours, the cauſe of poſſeſſing the place of Chyſte and God the Father, is ſhewed to be one. Whereupon the Pope, and the Popiſhe tyranne is brought in to ſpeake thus in Iſay: I will Clime vp to Heauen, aboue þ Starres of G D D I will ſyt vp my royall ſeate, and will ſit on the hill of the Church in the ſides of the North, & therefore as Peter ſayth, wycked Angels & Papyſts are kept for the ſame iudgment. And alſo we know that Michaell the Angell of Chyſte, and all the army of his Angels doth fight on our ſide, and is preſent with vs agaynſt the Pope, and þ Papacy, & I openly & freely proteſt that Iohn a witneſſe of this matter. I will not now rehearſe the trouble, and buſineſſe of the Papacy from the beginning of Antichryſtes ſpynginge vp vnto theſe our tymes, in the whych are the troubles in Fraunce: the ſtory ſhall contayne it, and þ this trouble is to be vnderſtoode of our time, Daniell doth teach Cap. 12.

Daniell. 12.

kk,

Neyther

Neither was their place found any more in Heauen. Euen from the beginning of the Popes tyranny, Antichryste with his Adherents, was cast out of the Church neyther was the Church any more with him. Hee was (I say) cast out as Adam was out of Paradyse, and Lucifer out of Heauen; and that the Pope is not the Church, it is proued Cap. 2. of Oseas, and now at length it shall appeare.

And the great Dragon that olde serpent called the Diuell. Who this Dragon is, learne of Jeremy Cap. 51. verse. 34. learne how he hath deuoured the Church. He is called greate, because hys greatnesse stretcheth from Adam to Cayne, and to all his seede, to Pharoes, to Saules, to Scribes, and Pharisees, to the Pope, and the Papacy stretchinge out to Gog, and Magog, to Hell, and to y last time of Chrystes indgement hee is called the olde Serpent, because hee deceaued Adam and Eue, and destroyed mankinde. Hee is called the Diuell for that he is a false accuser, terming all men Heretickes which worship him not: corruptinge the holy Scriptures, & making good euill, and euill good: he counterfayteth that he is the Lyght, and repproueth all men besides him to be darcknesse, and the lyke.

And Satan. Who is an aduersary, and lifteth himselfe, aboue every thing which is called God, or is worshipped: he boasteth that he is aboue the Councel, that he is the Church: that wee are not to belicue the Gosple vlesse wee belicue the Church, to wite him. From the beginning of the Papacy the Serpent and the Diuell hath alwayes bene deceiptfull, and a false accuser: now in the second preaching of Chryst he openeth himselfe to be Satan, which lay hidden before: & now at length Lucifer, the Serpent, the Diuel, & Satan, which was, and is, and shalbe the selfe same in one Dragon, which is seene in the Pope and Papacy.

Which deceaureth the whole Worlde. I will not reapeate from the beginninge the sleightes, and subteltyes of the Papacy: there are Hystories, & Bookes wyrtten of Antichrist, and of the deceiptes of the Pope Cap. 17. I will speake of the two Councels of Trente. But the Pope is the cause that the

Chrystian

Chrystian People is in errours, & is turmoyled with cōtinuall warres: hee is the cause that the Gosple hath not free passage ouer all the worlde: by the same of Gods worde, & godly worshippinge the Gentyles were called to the Gosple, whych worde the Pope, and his Churchmen haue alwayes sclaundered and do sclaunder.

And was cast to the ground. When the Pope drew to him to the ground the thyrd parte of them y were of y Church, they knelt; and it appeareth to the beholders what maner of men the Popishe Churchmē became. If I would wyte vpon hactred, here is offred a large fielde to speake of their earthly lyfe. Only this I say: as euery man soweth, so he moweth.

And I heard a lowde voyce. To wite of Chryst speaking alowde in his seruantes those thyngs whych follow, boyced wyth one consent by the Apostles, & Prophets: and which oftentimes before were warned, and declared by some of the Godly to be at hand. *Then saluation was in Heauen.*

These are playnes: but this is to be considered, that these things shalbe seene perfect in y renewed Church: in y meane season they are sayd to be before the Papacy was: for they were so determined with God, as we see Cap. 2. Oseas, & elsewhere. The Apostles knew y same, and y Godly so thought it would come to passe, as a thinge fully done and finished, that Antichryste myght be spoyled, & the things concerning Chryste whych hee challengeh to himselfe, myght bee taken from him: as saluation, Myght, Kingdome, & power. Saluation is sayd to bee of Chryste, because in the Pope the Diuel being a lyar doth attribute to himselfe our saluation, & would haue vs to haue forgiveness of sinnes of the Pope, and that there shalbe only in y Papacy, rest, quietnes, deliuerance from euils & a blessed life. It is sayd strength, by reason of the Hornes, & by reason of the Prynces, and kings ioygned together in the Papacy, throug whom the Pope obtayneth by violence, where by authority he cannot preuaile. It is sayde, the Kyngdome, because Satan would haue the Kingdome of Chryst to be in the Popedom. It is sayde, The Power, because whatseuer concerneth Chryste the Papacy attributeth it to it selfe, the Wyghe Priesthoode, and gouernemente of the Church and state of the

Chyistian people: power to commaunde, and forbid þ things which belonge to Gods word, and the like. And if any of these thyngs be assigned to men, as the gouernment of the Church, and state of þ Chyistian people, they are assigned to men as þ gouernmēt of those things which cōcerne Christ, & not Satan. *The accuser of our Brethren is cast downe.* In the beginning of Iob wee see the false surmyle of the Diuell agaynst the Godly: here may we perceaue the accusations and false forgeries of the Pappys, whych call the Gospellers Hereticks, Rebels, seditious persons, and ouer all the Church of Christ whych is before Gods face, & whych Church Chyriste beholdeth, they make them guilty, and kill them.

Day, and Night. Betweene þ good & Godly, and amonge the wicked and vngodly, they make the Gospellers guilty, punyſhe them and put them to death.

But they ouercame him by the Bloude of the Lambe.

The Gospellers wythstoode the Popes Lyes, because they knewe that theyr saluation consisted in the bloude of Chyrist, & not in the Pope: and because they knewe the worde of the Gospel to be true, which doubtesse they confessed, and þ the Pope, and Satan in the Pope is a Lye. Wherefore they maintained the worde of God, and Iesus Chyriste, þ they refused not death in defending of him: they contended, & through þ strength of þ Gospel, which is by þ bloud of Christ they were cōquerours.

Therefore reioyce yee Heauens, and yee that dwell in them. As this reioysing was meete to be alwayes in the myndes of þ Godly, because they suffred to mayntaine Christs truth. So shall it chiefly come to passe in the restored Church: that in all places of Chyristendome, and at length ouer all the Worlde this ioyfull outcry and triumph, may commonly bee in euery mans mouth.

VVho to the Inhabitaunts of the Earth, & of the Sea, for the Diuell is come downe. These thinges belong to þ whole tyme of the Papacy, whereinto cometh the Diuell possessing the outward state of the Temporalty, and Spyritu-alty, therein to destroy all men, as much as lyeth in him.

Which

Which hath great wrath &c.

The greates wrath of the Diuell is seene in cruell Papyſtes. When the diuell seeth the time at hand that the Kingdome of Israell shalbe restored, and Gods kingdome establiſhed vpon the Earth, and þ Chyrist shal rule it, and the Church by bring- ing a new sheepfold to possesse the whole worlde, out of which he is to be cast. He is alwayes more and more kindled with anger and in the meane season as much as lyeth in him, he goeth about to destroy all the Gospellers. And that which wee nowe haue seene the Diuell dooe, was euer before doone in the Popysh Tyranny: Suspition alwayes wrested the Pope, and the Romish Church, that no man should trouble his state, þ Christs Kingdome should not be brought in, and those thinges restored againe amonge the true Chyistians, which concerne Christ & the Apostolicke Church.

And when the Dragon saw that he was cast to the Earth, &c.

When the Diuell saw the diuision made that the Gospellers were seuered from him, that his Dragons Taile coulde not draw to him but the third parte of the Starres, and that he had no power but ouer earthly men, he setled all his strength and subtilty to persecute and kyll them which had retayned þ Doctryne of the Euangelistes and Apostles.

And to the VVoman were giuen two VVhinges of a great Eagle.

Here is signified the great and swifte flight, and the longe separation frō the cruelty of the Beast, which ought to be made from the filthy and wicked raigne of Antichyrist. And whereas the Gospellers going into the deserte, were on the right hand and on the lefte dispersed into diuers and sundry places, they seeme to me most of all to be shewed in two places, in the vale of Angroynne, in the countrey of Piemont, and in the territory of Auinion, there are some which thinke that an other whing was spred out to Bohæmia. What the religion of the Valdenses was, their printed confession doth declare.

That shee might flie into the wildernesse.
The Valdenses doubtles dyd dwell in the Wildernesse as they

also doe nowe. But here they are not only vnderstoode which are without the Cityes, but they also which are in Cityes seruing Christe in spirite. The Gospellers were bounde to forsake the Pappstes countreyes (as many as could doe it:) to be without theyr commodities, Wyde, excessse, and loosenesse of Lyfe: which was commaunded Cap. 13. Leuit. Hee is sayde to flee into the wyldernesse, to allude to the wilderness wherin the people of Israell was fed, & nourished by God. And two Whynge are sayd to be geue her: as it is sayd Cap. 19. vers. 4 Exo. I haue caried you vpon 2 Whynge of Eagles. And this is the place of the Church where God feedeth the faythful with spirituall foode, with 2 word and life of Christ. Whereupon I thinke it came to passe that so great a number of Christians in time past wente into Wyldernesse, not so much to auoyde the cruelty of tyrannes, as to shew a difference betwene Christians, and Chrystians,* that 2 Churchmen might enioy theyr Kyngdomes, & filthy pleasures & the simpler Chrystians might dwell in Desertes, and lyue hardy, to the shame of rich and lasciuious Churchmen: notwithstandinge after ward the simpler sorte also were drawne into the tayle, & body of 2 Serpent, as nowe the Dominicans are the Dragons Teeth, and the pesson of the Serpent, and Satan.

For a time, and tymes, and halfe a time. Hee repeateth the tyme of 1260. yeres. For in a tyme are vnderstoode a thousand, in tyme two hundred, and in halfe a tyme sixty: of all which number I haue spoken before. Frauncis Petrarcha in his songe Spirito gentil. seemeth so to haue vnderstoode 2 number of 1260: euen as other new Prophets haue interpreted, the which Petrarcha hath wrytē in all that Booke of this Woman brought into Wyldernesse, and not of an other as grosse Wittes would haue it.

And the Serpent cast out of his mouth. The Pope gaue those that tooke many Ecclesiasticall Lpunges, ryche Bishoppes, Abbayes, and other like, And also with the same goods his mynde was to corrupte the Gospellers, they which were Gospellers in deede withdrew themselves: they which drew not very farre backe from the Papacy, receaued

such like gyftes, for the which they ioygned themselves to the Pope, and came into the Serpents tayle, they were deceaued as Adam, and Eue were: and when they had tasted of the tree which is in the middle of Paradise, they turned themselves from the Gosple, and pearshed, and at this tyme chiefly the Popphe Dragon poureth out a Ryuer, and his byberies, by the which he choketh al men in all places, but they which are earthly will drynke them, but not godly men.

And the Dragon was angry with the Woman. The Papacy was euer wryth with those, which tooke not his parte, and betooke themselves to the lyfe of the Gosple, and doctrine of the Apostles, and to their office, and worke. If the Disciples of the Apostles, if the Apostles, if Christ himselfe should come lyghte in their handes, they would deale with the as the Scribes, Pharisees, and tyrannes did: or they would so handle them, as they did Iohn Husse, & Hierome of Prage, but because they could not touche the deade they alwayes persecuted the Gospellers, the Preachers, and such as belieued 2 preaching. And thus is this place vnderstoode. When 2 Pope and the Papacy coulde not wythout the manifest violence of Antichryst determyne any thinge hardy against Ankers, and the like, he persecuted their Sommes, that is, them that withheld, and withdrew themselves from the Papacy, and preached the truth of Gods Word.

And hee stode vpon the Sande of the Sea. The Pope, the Papacy, and the Clergy were in continuall watch & warde that no man coulde speake, and deale agaynst them, they stode alwayes vpon the sande of the Sea, with temporall, and tyrannous violence they fenced themselves, & were ready to deuoure the Godly, and to drawe to them those that belieued not in Christe.

*Two sortes of Christians, common, & simple, the comon because of thier riches & promotions farther the Gosple, but yet regarde more their Mammon, the simple they forsake al to maintaine the Gosple.

The author meaneth Poppish Chryistians, and Gospellers.

THE ARGUMENT V P.
on the Thirtieth Chapter.

(:)



THe proceeding of the Papacy, and the Antichristian State thereof established in the 5. age by CHARLES the great is describ'd, that the hyghest authority in the Church, and amonge the CHRISTIANS myght bee in the power of the Pope.

And I sawe a Beast come out of the Sea. Heere mee seemeth is described the ende of the fift age, the first beginninge at the Church of the Apostles: Lykewyse the entraunce into the fift, and his proceedinges. This fift age is wholly attributed to the Beast, and to men lyuing like beasts. And the Sea is here put both for al men generally, which are wythout the Spyrte, and worshippinge of G D D, and for all them that lyue in the Papacy wythout Gods Worde like Beastes, and wycked People, as we see Cap. 1. Gen. 1. in the fift day. Then this beastly Lyfe was most of all seene in the fift age, and then was wickednesse seene to ouerflowe almoste all the Chrystians as the Sea, and to wrap in all men: There vpon was seene the Beast, the Lady of the Sea to come vp, to baunte herselfe, and to threaten all them that lyue in the sea: that is, amonge all Chrystians.

Hauinge seuen Heades, and tenne Hornes, and vpon his Hornes tenne Crownes &c. Here seuerally þ Pope is described: but because the Pope, and Poppysh Prynces are one power, and * one body, and because it is sayd after ward. And þ Dragon gaue him his strength, Seate, & great power, we must first consider, howe these thinges are spoken ioyntly of all men, which are here spoken of the Beast, and after ward of the

of the Pope seuerally. I sayd þ the 7. heads are the 7. Popes, which at this time resisted þ preaching, & therefore al þ Popes, and the power of þ Pope, which before alwayes stroue against the Gosple. For the Pope preached that he was the head of al, and was receaued of all Papistes as the head. I sayd that the tenne Hornes were the Prynces, which in this our time haue fought agaynst the Lambe; and also haue appeared to be the Prynces, which the Pope vsed before to oppresse þ Gospellers in all times. And the Pope and Poppysh Prynces ioygned together, and euery man after a sorte and at certayne tymes attributed that to an other which was his, and so one Dragon was made. Euery man after an other certayne sort taketh þ to himselfe, which is his: and lykewyse þ which concerneth euery one. The Poppysh Prynce to the ende that he in his office may be a tyranne, and not a Prynister, giueth the Pope parte of his authority: the Pope, to the ende hee may keepe his Antichristian State maketh Prynces partakers of his Ecclesiasticall authority. And so it came to passe þ the Pope, and his Churchmen become Laymen, and Laymen Churchmen: That those, whose office was to offer incense, beare the Sworde: and that they offer incense, whose duety was to beare the Sword. And these things are most of al practised in our times: that þ Pope, and euery Poppysh Prynce myghte haue at once a manyfolde power: and euery one seuerally might challenge to him a manyfold power, at which at length the Pope turned to himselfe: that, that which was manyfolde, might bee oite in him: and many as members may ioyne together in one Body, whereof hee might be the heade: and all men may obay him, and serue him, and at length all the authority of the Papistes may belonge to the Pope alone, that hee vpon his seuen Heades may weare seuen Crownes, keepe continuall authority, and power, in all Churches; weare vpon his ten Hornes ten Crownes; and holde all the authority and power which belongeth to all Poppysh Prynces of the Laity. Whereupon immediately it is added: And the Dragon gaue him his strength, seate, & great power. Wee in this time haue seene the Popes 7. Heads from Leo vnto Pius þ fourth. We haue seene his 7. Crownes in al authority, and power, which they attributed to themselves in

LI.

euery

One power
and one bo-
dy.

euery thinge concerninge the Church. Wee haue scene theyz ten hornes which are the Poppe the Dynces to fight for him, & at length wee haue scene, and see all Poppe the Dynces at the Popes becke to goe a warfare agaynst the Gospel.

And vpon his Head a name of blasphemy. And more ouer hee sitteth in the Temple of God as God, and lpfteeth vp himselfe not onely ouer all Kyngs of the earth, but also ouer euery thing which is called God. Whatsoeuer he doth Antichrystianly, he boasteth himselfe to doe as if hee were God. Pius the fiftie is here to be heard touching his forme of swearing of men.

And the Beast which I sawe, was lyke a Leopard. He was lyke to a Pardall in the authority in the Pope which I spake of, was manyfolde, dyuerse, or contrary: also in that by craft, wilpnesse, & deceipt, he hath mayntayned the Popish state. *His Feete were as the feete of a Beare.* In followinge after earthly thinges, in licking, and sucking earthly thinges on euery side.

And his Mouth was as the Mouth of a Lyon. Threatninge to crush, and destroy as many as doe not as hee woulde haue them.

And the Dragon gaue him his power, and his Throne, and great authority. He gaue him his power to be a spotted or chaungeable Lybarde, being a Churchman, a Priest, & a Byshop, he might also be the high Byshop of Rome, likewise a temporall Dynce, a Captayne, and a Souldier. Hee gaue him his throne, he allowed him to be head offyicer in matters of Law, of cotrouersie, & likewise of the Inquisition, wherein to deale w a Beares woodnesse, and a wonderfull beastly will, & to bereue men of their lyfe, and lyuinge. Gaue him great authority. Here is sayd his, because when the temporall men gaue their temporall authority to Pope, and their places of iudgments, they after ward gaue him greater authority then lay in them to geue. To wite that it might be lawfull to breake faith & promise geuen, to deale, & doe contrary to al order & lawe, to peruerter the lawes of God & man, to make his iudgment and tribunall seate, a den of thieues, as sayth Ieremy, that as much as hee

as hee coulde doe with his Lyons force hee hath also committed vniuersall slaughters of men.

And I sawe one of his Heads as it were wounded to death, but his deadly wounde was healed. Here is signified Pope Leo the fourth, who being driuen out of Rome by the people & the Clergy went into Fraunce, & so delt with Charles the great, & he came w a great army to Rome, where Charles agayne put the Pope in his first & greater tyranny. The Pope createth Charles Emperour: This Emperour encreased the Popes authority. He woulde be called high Byshop & Christes Vycar, & so forth as it shalbe sayd hereafter, when question is of the beast coming vp out of the earth: his head then wounded to death, is the Popes dypuing out of Rome: the healing of the wound, is the restoring or establisshing agayne of the same in the City by Charles. But whereas one head is sayd to be cut of, it is signified that the Pope ceased for a time. For although I sayd in the beginning of the former Cap. that by the 7. heads are vnderstoode the 7. Popes which should stand against the preaching begun by Luther. Yet I sayd the time, & the Popes from the beginning of the Popes tyranny vnto the same preachinge doth come into the number of 7. that euery where & alwayes, he may be knowne in the Papacy to be the longe Dragon, & Antichrist rylinge agaynst the Church of Christ, & the Gosple: which Antichrist being expelled in the time of Charles, was after ward restored.

And all the World wondered at the Beast. And so great was the vnworthynesse, and wickednes of the thing, which Charles committed, that all Ages shall wonder at so great a wickednesse, which the History recordeth.

And they worshipped the Dragon. By way of rehersall are alleadged haynous offences committed, & the vnworthynesse of things is remembred. First it was allowed the Constantine did well, who woulde haue the Pope to be worshipped with him: & Charles, to the end he might also be worshipped restored the Pope to his former Idolatry, & he might be an Idol, whereupon Charles came to be worshipped, who was the cause he was worshipped, hereof it is sayd: and they worshipped the Dragon, & is Charles, which gaue power to the Beast, to wite that the Pope might be worshipped. Whereupon it followeth.

And they worshipped the beast (that is the Pope) saying: who is like unto the Beaste? And VVho is able to warre with him. For as much as in him is þ Pope's Dragonlike power, to wite of þ Pope, of þ Emperour, & of Popish kings. The Pope warreth againste them which haue cast him of, and the Popes, Emperoures, and Kinges, power is giuen him: that neyther the people of Rome, nor the Churchmen were then able to resist the violence of the Pope.

And there was giuen vnto him a mouth that spake great thinges. Touchinge his power and authority, it is not needefull in this place to reckon by euery particuler thing knowne to all men, that the Pope can doe all thinges, that he is aboue the Councell, and aboue the Gosple, that he is God, that he is highest Bysshop, that those things ought to be right, and sure, which hee of his owne motion hath vttered, that hee is subiect to no Lawes: and such like.

And power was giuen him to doe 42. Monethes.

That is, to styre by all the Chyistians to warre, & to bring that great Tempest, whose like neuer was, or shalbe. Whereof I haue spoken Cap. 11. that the Pope shall treade downe the Gospellers 42. yeares as before from the beginning of the Popes tyranny he trode them downe vnto þ time, when afterward he shall byng the troubles, & tempest which I spake of.

And he shall open his mouth vnto Blasphemy against GOD. Which wee saue come to passe in this tyme while the Gosple is preaching, that the Pope hath denyed the Gosple hath called it heresie, hath set his doctryne agaynst þ Gosple, and such lyke. For the same which hee did and spake in our tyme, hee spake, and did agaynst the Gospell, and the Gospellers, after that hee was establied in his tyranny. And heere let there bee repeated the Hystory of those things whych Leo the fourth did in his time, and other afterwarde as in the time of the Albigerians, as agaynst Iohn Hus, Hierome of Prage, & others, whereupon it followeth.

And it was giuen vnto him to make warre with the Sayntes. These thinges are knowne, and it appeareth who haue bene Antichrytes. For the Pope & Papistes were they that

they that made warre for religious sake, and not they agaynst whom warre was made.

Ouer euery Kynred, Tongue, and Nation, &c.

Ouer the French, Italians, Spaniards, and ouer all sortes of men, agaynst whom þ Pope hath made warre because they worshipped him not.

And all that dwell vpon the Earth worshipped him.

All earthly men, all Papistes which are not of Chyste, worshipped the Pope, and swarre to * Melcome as the Prophet sayth. The othe which Pius the fift required themeth al these blasphemies, warres, and persecutions, which we haue seene. Who euer so long was worshipped besides þ Pope: shall not hee then be the Pope of whom speech is in this place?

* Melcome the Idols of the Ammonytes.

If any haue an Ear let him heare. Hee that leadeth into Captiuitie shall gde into Captiuitie.

IOHN sheweth here that hee speaketh of all the time of þ Popes tyranny, whyle he goeth downe from Leo the fourth to the troubles of our time, and to the time of the iudgment. For when the eare is called to heare, it is signified that not onely one time of Leo the fourth is to bee vnderstoode: but also the time of the Lords second coming, when the Pope & Papists shalbe punished, and suffer those myseries, which they brought vpon the Gospellers.

Here is that patience, and Fayth of the Sayntes.

That they abyde the violence of the Papists, spoyle of goods, affliction, bondage, and death, vnto the iudgment: and hope, & certaynely knowe that þ bloudy Papists shall suffer the same, and that Chyft shall rewarde, and punish as euery man hath deserued. Hereof it is sayd Psal. 27. Looke for the Lord, deale manfully, comforte thy heart, and vpholde the Lord.

And I beheld an other beast coming vp out of the earth. He declareth how in þ fift age þ word of þ beast was cured, one of whose heads was wounded to death. Charles the great was hee that healed his word. And þ beast is sayd to come by oute of the Earth, as þ Pope was sayd to be a beast coming vp out of the sea: that by the beast of the * earth þ mayst vnderstande the temporality, and by the beast of þ sea the spirituality.

The Beaste of the earth, & the beaste of the sea.

And hee had two Hornes lyke a Lambe. By these Hornes I thinke is signified the double force, & power of the word & doctrine, & the force of warre, & authority of a Prince, touching the power and authority of the warre, and of a Prince, it is manifest by these things which he hath done, & attained: touching the force of the word Iohn here teacheth, and sayth:

And hee spake as did the Dragon. Hee being taught by the schole of Paris spake such things which the Popish state did teach: which the Pope with all his, or which his former Emperours, and Kings, whych as Churchmen, did appoynt that all power should be geuen to the Pope.

And hee did all that the first Beast could do in his presence. If the first beast be vnderstoode to be the Dragon, I will say that Charles gaue that authority in the City of Rome to the Pope, which Constantine, or an other Emperor, or king, or some other Emperours, or kings gaue him at his beginning: but if that Beast be first vnderstoode, which is declared in the other clause, whose wound was healed, to wite his Pope, I will say that Charles took to him his power of the Pope to doe all things, euen of his owne motion, as they say, and as it were the head of the Churchmen did determine those things touching the Pope, which by force he was able to doe, and as his desire perswaded him.

And hee caused the Earth. That Charles was his cause that the whole state of Antichriste, and all they that are therein comprehended, should worship the Pope.

And hee did great wonders, so that &c. Those wonders which are here spoken of, I thinke to be them that the Schole of Paris vttered in his disputations, and in his false myracles: and namely his myracles which they published abroad touching the fleshe of Christ in Breade, and touching his Bloude in Wyne, and this I thinke is signified by the fyre whych they caused to come downe from Heauen, as his Priests of Baall caused fyre to come downe from Heauen, but ELIAS not so; and true was the Sacrifice of Baals Wyfestes, but not of ELIAS: true is the Popes Supper, but not of the Gos-

the Gospellers. To this place are to be applied the thynges that are spoken of in the Bookes of the kinges touching the Sacrifice of ELIAS, and it behooueth vs to knowe what false myracles the Schoole of Paris hath left touching this matter: and to doe wonders: wee here vnderstande to be to do those thynges for the whych the Pope shoulde be beliened, & his rule receaued: and wonders are sayd to be done by his Papacy; because in his holy Scriptures there we be shewed signes and wonders of the Lordes seconde conuininge, and of him beinge the true Prophet, Deut. 18. and those signes or wonders would the Pope haue to be vnderstode of himselfe, these signes or wonders also may be referred to the victories which Charles got, for which he was thought to haue done all things well, as he by whom God wrought notable things.

And deceaued them that dwelt on the Earth. Hereupon the Christian people was deceaued by reason of the things which Charles did in the Papacy.

Saying to them that dwell on the Earth. As the Schole of Paris brought in amonge the people of Christ many Heresies, superstitions, and myracles of Saints: and of the bloud of Christ, so also it perswaded his Pope to be supreme Bishop, God on Earth, and that all ought to worship him: and therefore he ought to set vp the Image of the Beast, & of Pope Leo the fourth, which was put from so great Popish power, and authority. And here Charles seemeth not so much to be vnderstoode, as the schole of his Reatime of France, which in Christendome did sit vp, propped, & held vp the Beast for standing, and fallinge. By the Image I thinke here to be signified the Beast described with the 7. heads, ten Hornes, and Crownes spoken of before, that is, to belieue and allowe not only Leo the fourth, but also the Pope in generall, the Papacy, and what papistry soeuer there is: to be a Papist, to confesse himselfe a Papist, to reuerence the Popes Badges, and the like. When one head was sayd to be dead, because his head was put for a certayne tyme, his Popish Beast was dead there was no Pope, nor worshipping of the Pope, nor Papistry, after that Leo the fourth was banished, and expelled.

*The turke nameth him selfe God on Earth, the Pope sayeth the same, the Diuell is sayd to be Prynce of this World these being greater then the Diuell who can confound them but onely his same his sayde auoyd Satā.

And hee

And hee (to wite Charles) had power to giue a spirite vnto the Image of the Beast. To bringe to passe y the Popes authority shoulde reuue, his Badges, or Cogni- saunce shoulde be set by and the lyke.

And that the Image of the Beast should speake.

That the former Popes and all theyr Actes, and Decrees, should beare authority.

And should cause, that as many as woulde not wor- ship the Image &c. And as many as would not worshipp the Pope, sweare to the Pope, nor be a Papist, should be reck- ned an heretike, should be burned, or put to some other death.

And hee made all both small and great &c. To receaue a marke in theyr right hand, or in their foreheads.

To receaue a marke in their ryght hande is to sweare to y Pope, according as Pope Pius the fourth did set forth in hys forme of oth, where it is sayd: This I promise, and sweare vpon these holy Gospels, to receaue y marke in theyr foreheads, is openly to confesse that they heliue the Pope, and allowe y thyngs that the Pope byddeth and commaundeth. As the same Pius the fourth in the same forme of othe woulde haue thee so to sweare to that which hee appoynted thee openly to confesse. This is the Catholike fayth, (so termeth he his Verities) w- out the whych no man can be saued, the whych I doe frely co- fesse, and truly obserue: and I promise, and sweare that I will soundly, and inuolably obserue & confesse it euen vnto y last gaspe with Gods help: and to teache it other, to preach it and put it in practise, and as much as lieth in me to make my whole family, and as many as are vnder me to keepe it. This I pro- mise, and sweare vpon these holy Gospels, thou hast here what thou swearest with thy right hand, howe thou arte marked in thy mouth, mynde, and worke, in the forme of the othe of Pope Pius the fourth, and Pius the fift thou hast those thynges de- clared which are wyten vnder the marke, the like haue bene before, if any was founde to bee an Eniuy to the Papacy, hee went to the pot. I ouer passe to speake of certayne markes of Prelates, Priests, Sockes of Monckes, & Nunnes, and of fra-

* Shorne
crownes sha-
uen Faces,
disguised
Garmentes,
superfluous
lightes, Idle
Feasts, dum
Idols, decea-
uable Par-
dons &c.

ternities

ternities or brotherhoods hauing Priuileges of the Pope and bearyng certaine Poppysh badges.

And that no man might buy and sell.

All thynges are to bee solde where the Pope hath to do: other haue hereof entreated, the matter is playne enoughe, in these latter dayes no man could execute any office in the co- mon wealth which had not sworne to the fourme of the othe of Pius the fourth, and Pius the fift.

Save hee that had the Marke.

That is, saue he which is a Papyst in profession, or which hath sworne to the Pope.

Or the Name of the Beast.

Or hath any office Dignitie, and (as they call them) priuile- ges and freedom in the Papacy, or the like.

Or the number of his name.

Or hath of the Pope any thinge and such as these are. Wher a man is vnder the iurisdiction of the Pope, hee must haue the Pope for his soueraine: Otherwise he is forbidden water and fire, and cursed with Booke, Bell, and Candle, or rather he is drowned in water and fire. And me seemeth Iohn bleseth heere a threefolde distinction, to shew the manner of speaking and doe- ing in the Papacy: that some thinge may bee sayd to bee done in the name of the Pope generally, or in the name of a cer- taine Pope put thereto, or in putting to besides the number of some certaine Pope, as for example, the Pope is simply named without addition, as if it be said: the Pope hath done it & com- maunded it: Otherwhyle it is sayd Pope Paulus: Pope Pius, Otherwhile Pope Paulus the fourth Pope Pius the fift, and in that which is sayd.

Or the number of hys name.

There seemeth also to be an other meaning, as I will say af- terward. Howeuer hee hath thus distinguished, that in thys distinction he giueth vs a certaine note and knowledge of a certayne man Antichryst, vnder whom men will goe mosse of all against Chryst, as by and by we shall see.

Heere is VVysedome.

Am.

Hereby

Herby a man may know, who chiefly that shameles man is when the Gosple is preached agayne, if he haue vnderstanding and wisdom, that is: if hee perceiue the manner of speaking, and entreating of the Prophetes.

Let him that hath wit counte the number of the beaste. For it is the number of a man, and his number is sixe hundred threescore and sixe. Then shall he know him whome he desireth to know to be the chiefe Antichrist in whome other should be that shall come agaynst Christ. For as much as there is very much written of this matter, I cannot iudge thereof, because in my trauaile I haue no bookes with mee but the bible. And as I haue expounded the rest of the scriptures by the thinges come to passe foretold: So, here after the same sorte I will expound the meaning which mee seemeth lyeth hydden in these wordes of Iohn. And first this I say that me seemeth that Pope Paulus the fourth is signified, because he cometh into the number of sixe, the first being deriued from Leo the tenth, in which Paulus the fourth the violence of Antichrist did rage most of all, which those foure that followed dyd retaine & finished his worke: that they might come into the same number of sixe, the number of the world. And before the number be counted the Words must be marked how they hange together, the where it is said.

Count the number of the beast.

I thinke it is so sayd, that we may know what the number of the beast is, which to know the number of a man is to be considered and that the number of the beast, and a man is al one. But that thou mayst know the number of the man, marke his number, if now thou perceiue what is to be vnderstode by his number, thou shalt haue the number of a man, & the number of the beast & so these numbers which are here set downe, in his number is to be marked whereto this word [Hys] is referred. Trulye it seemeth to be referred to the number of sixe, to the sixt Pope the first beginning at Leo the tenth as we shal see cap. 16. the number of sixe is also in Paulus & in the Pope because Paulus hath the number of 60. in the latine tongue. For that the Papacye flourished amonge them latines. Therefore when it is sayd his number

number: the sixte number from Leo the tenth is signified. Let there be also the number of a man, to wit: Paule. Likewise let there be the number of the Pope which is the beast, & so the shall be three numbers of sixe, which cast together make 666. For whether can a man properly refer this number to any other Pope saving the other Popes deale generally in the selfe same worke of Antichrist. For the number of sixe lighteth vpon Paule the fourth which was the sixte from Leo in the time of which Paule the sixte Phial was poured out. That Pope the which Charles the great restored to his tyranny. Likewise other which came after are known in the time of the iudgement to haue ben Antichrists doing the same things, when in Paule the fourth, & in those which were afterward the Papacy is discovered to be the kingdom of Antichrist. And here me seemeth is contained the true accopt of the number 666. But because the vngodlines and wickednes of the former aduersaries & withstanders of the worshipping of God doth run out to Antichrist, we wil moreover count more generally the number of Antichrist the in the sixt Pope from Leo the tenth (as I sayd) we may know the work of Antichrist, & gods enemy, which time is the time of the preaching in the lords second coming, to wit the lesser time: the greater time being the papacy of the sixt age, when the Pope set up his decretal: & moreover the greater time beyng when the Pope of Rome began to reuolt from Christ & by the name of Pope would be head of Bishops & churches: & when Antipas the Martir came against the manners, life & doctrine of the Pope, & so there shall be also these times signified in the number 666. For also because the same tyranny & vngodlines of times past doth run vnto Antichrist, discovered the greater number 666. shall bring the Sodomites & other which came afterward vnto the same discovered Antichrist, who withode the worship of god & godly men, the lesser number 60 shall bring the Popish worke either from Constantine or from the sixt age vnto the Antichrist lasting to the end of the sixt age, the least number 6. being the time from Leo the tenth vnto Paule the fourth the 6. from Leo. For as there wer 6. ages accordig to the diuision of Moyses from Abraham vnto the end of Antichrist, which was then to cease & not to enter into the seventh age: Likewise there are 6. otherwise set by Iohn from the Apostles vnto the end of the 6. Likewise 6. shorter

¶ m 2. times.

times in the end of the sixt age: So also this number semeth to be counted that Antichryst the Pope should be chiefest among all the children of pride, as we may se cap. 7. Job. that in hym should be ended the worke of Cain, as we may cap. 4. Gen. that the succession of the Papacy should haue an end, & that whē the sixt age is past, the Church should be restored. And forasmuch as the worke of Antichrist was thus to be known, it ought also to be known seuerally in a certain man, & certain men as we haue sene in Paule the fourth, & in those which came after hym & were one with him: & whom the new Prophets, who were at the sixt age after a certain sort termed the taile. For because it is said: He which hath wit: in which word is signified the order of Prophecy as we se in the prouerbs of Salomon. So me seemeth I ought to interprete y nūber 666. that as by the number of seuen taken after thre maners, as we se in the argument of y booke, & in the whole booke the worke of the Church was deuied, & in the sixt the worke of the world of tyranny & Antichrist, So was it meete y the Pope should be signified to haue ben Antichrist, & especially because he is set forth vnto in the Dragon & the old Serpent drawing into his body first all men from Adam, after ward from Siluester, who obeyed not G D D, and persecuted the Seruauntes of God.

The

THE ARGUMENT VPON
the 14. Chapter.



AT THE ENTRING OF the sixt age preparation is made against Antichrist, and the Lordes second comming is declared, who shall iudge the Papacye and renewe the Church and the World. Therefore messengers shall bee sent. all the sixt age to preach a renewing. At length in the ende of the sixt Age Chryst is come as Iudge through the renewed preaching of the Gospell to iudge the Papacy.

I looked and beholde a Lambe stoode vpon the mount Sion.

When the Lordes second comming is sayde by the Abbot Ioachim, and many other to be in the sixt Age, it is after the manner of Prophecy so sayd to be as if the Lord were present and in doing. And as the Pope is seene in the Image of y beast with seuen heads and ten Hornes, that is: Sathan in the Pope in Kynges and other to ouerthrow the preaching of the Gospell, and the Kingdome of Chryst that it may not be buylded. So Chryst seemeth to stand vpon the Mount Syon, that is: in hys Kingdome, in his Preachers, Captaines, and all that be lieue in hym, that the Church may be buylded and the Kingdome of Israell established. Which if it came not to passe in the beginning of the sixt age: yet was it prompted by God the Father and Iesus Chryst both here and in the Prophets, and that which God hath spoken is as if it were don. Were then Chryste is sayd to come to renue the Church and the state of the Christian people, & to do that which is here spoken.

And with him a hundred forty foure &c.

Of these I haue spoken cap. 7. and they are those amonge the
Pm 3. Christians

Christians which beleued the preaching. Amonge whom there are seuerall kindreds.

Hauiug his name.

They which haue professed y name of Chryst, and the name of God the Father do reioyse onely in the Bloud of Chryste, & in Gods mercy & preach these thyngs as wel as the Papysts brag of theyr Pope, and sweare to the Lord as the Papystes doe to Melchom. This contention began in the time of the Abbot Ioa chim, and the Albigerians: and continued vnto this time in the which they which are of Chrystic, and they which are of Anty-chryst fight together.

And I heard a voice from Heauen.

In all places where the Church of Chryst is, and of them that profite saluation to be in the Lambe.

As it were the voice of many waters.

As if our voyce all they which are of all CH R I S T I A N Churches.

And as it were the Voyce of a greate Thunder.

Do speake the Gosples which is heard ouer al the worlde, & whych shaketh Kyngdomes & people. In this so great a multitude both voices & thunder set before thy eyes the multitude of the Gospellers in all places: the voices which are heard concerning the preaching & the strife & contention which hath ben in the word & the sword and thou shalt perceiue what Iohn here meaneth. [And I heard a voice of Harpers.]

They speake also of opened Prophecy: of the things which are in Moyses, which are in y Prophets: & which are in the Gosples: ether is heard an harmony of al the holy scriptures & of al things which God created, spake, made: promised & performed y same being gret & wnderful. [And they sing as it were a new song. The things which shall bee opened in Chryst his church shall be new to many though established among the Christians, and in al the worlde. They shall sing the newe or straunge things that Chryst hath wrought in restoring the Church & y kingdome of God, besides many things of old, which we heard & read before. Before the seate & before the foure beastes and the

the elders. In cap 4. the 4. beastes & 24. Elders speake & singe before the throne or seate: Here 1 4 4 0 0 0. sing before the throne & before God: they singe before the 4. beastes & Elders: because all shall know the Lord from the least to the most, & there shall be one agreement of al. And the people shall embrace y which the preachers and the ministers of the word, of the Law, of the Gosples & Prophecy haue preached and uttered, & shall agree to those things which the Councell shall ordaine, & shall professe & singe the same which sense the words following do declare.

And no man could learne the songe save those 1 4. 4 0 0 0 which were redeemed &c.

Heere is signified the vocation or calling, and the renewyng of them that are predestinate, whom God hath taught, endowed with his spyrte, and so moued that through a certaine feelinge of the minde and vnderstanding they were able most sweetely to singe that which by the holy Ghost they had truly learned.

Those are they which were not defyled wyth women. Those defiled not them selues with Popish preachers in beleauing them, & their Pope, and that woman are taken for preachers. it is spoken elsewhere, and in the Psalmes.

Defiled wyth women, is with worldly pleasure & fleshly lustes.

For they are Virgins.

After that they are betrothed to one man, they cleaue to no other man after ward, they suffer not themselves to be corrupted by Papistes: they reuolt not from Chryst & the Gosples and after they haue knowne the truthe, they forsake it not, those are they which continue to the ende: they are the true wise virgins: and are they that sweare to the L O R D alone and not to Melchom.

Spiritual Virginitie is christian constancy to the truthe.

Those follow the Lambe wheresoeuer he goeth.

Wheresoeuer the Gosples is, thither they goe, althoughe the daungers bee greate, althoughe the troubles bee greate: yet they quayle not, where the Church and kingdome of Chryst is ther they are, ther they mete together with those whych follow Chryste. *Those were redeemed of the men that were the first fruites to God and the Lambe.*

Euen as in the first preaching of the Gosples y beleeuers were chosen

chosen as first fruites to God and Chryſt in his Church. So now alſo this 144000. ſealed were choſen from among al the Chryſtians to be as it were the ſeede plot of the 12. Tribes of Iſraell, with whome Gods Church and Kingdome ſhould bee filled by ouer all the world.

And in their mouth there was found no guile.

They truly ſpake the word of God, they did not peruert it: they deſtroyed not theſe brethren by guile and counterfaite peace, & toke not parte wyth bloudy Papiſtes, nor wyth the followers of the Papiſtes.

For they are wythout blemyshe before the Throane of GOD.

Theſe heartes being purified by faythe, and their Synnes waſhed in the bloud of Chryſt, which alwaies they alwaies profeſſed and made ſhew thereof. Neyther did they as many other do, they forſwore not that which was againſt Chryſt, while he cometh to vs the ſecond time in ſpyrite.

And I ſaw another Angell fleeing.

That which hath ben ſpoken hitherto ſeemeth to concerne the Lords ſeconde comming in ſpyrite, and them alſo whych embraced the Lord comming to vs the ſecond time which as it was to come to paſſe: So was it tolde euen as if it were done. And in theſe Angell fleeing through the middes of heauen ſeemeth to be ſignified the preaching, touching the Lords coming and his looking for, ſet tolde in the tyme of Abbot Ioachim, & a little before, and after by very many as the wytyngs of that Abbot, and others doe teſtifie, which ſet telliſh was reported through all the Chryſtian people, wherein was contayned the everlaſting Goſple to be opened vnto all Nations in þe worlde aſwell as to the Inhabitantes of Europe: theſe containe the wytynges of thoſe preachers, if they be wel weighed, in which are gathered the promysſes made to the Fathers, and wyten in the Prophetes.

Feare yee GOD.

Inaſmuch as that Euerlaſtyng Goſple is now to bee preached to all Nations after whych all in the whole Worlde are to bee

to bee iudged God before giueſh warning, that all ſhould repent; feare him, giue him the glory, acknowledge him alone to bee God, and obey him.

And another Angell followed. There were other euer after which tolde þe ſame, and prewe all men to a newneſſe of lyfe as euery man may perceiue by the Booke of Theleophorus. There are extant very many Bookes of ſimple men, and not eloquent, which haue put in wytyng the very thinges which we haue ſeene come to paſſe among whom I haue ſeen one Frear Robert, by whom at length it ſhall appeare that viſions doe not ceaſe, and þe Prophecy is not yet come to an ende. There were beſides Prophetes many Goſpellers alſo, which tolde of the fall of the Babilonian Church of Rome: and reprooued wickedneſſe, Errours, and Heresies: as Iohn Huſ, and Hierome of Prage.

And the third Angell followed. That witneſſe bearing may be in the mouth of thre: and that it may be witneſſed by the Father, the Sonne, and the holy Ghoſt. In this third Angell I thynke is ſignified the preaching of Hierome Sauonarola: and to be termed the third, not onely by reaſon of two that went before him; but alſo for the charge or offyce of Elias which hee bare, as wee may ſee Cap. 4. Malach. & Cap. 40. Iſay. Becauſe þe after þe firſt Elias ſurnamed Theſbites, after þe ſecond which was Iohn Baptiſt, he the third followeth beinge reporter of the Lords ſeconde comminge, and of the thirde ſtate of the Worlde.

If any worſhip the Beaſt, and his Image, & receaue. &c.

This is expounded before, but in fewe words I ſay moreouer that by the Beaſt is vnderſtoode the Pope, and thoſe that are made one body wyth him, ſhewing themſelues Gods to be worſhipped of ſeely poore ſoules, by the Image whatſoever is ſignified in that deſcription of the Beaſt wyth ſeuene heades, ten hornes, ten crownes, by the marke as we vnderſtand other thinges; but eſpecially the othe which is made to the Pope, & Church of Rome, as I ſayd before.

Shall Drinke. Underſtand this, and expouit this pee Papiſts, & marke pee Romiſh Clarkes, what Sauonarola preached vnto.

ched unto you, whom yee butned: marke yee Chyistian Prin-
ces, and People what IOHN doth geue you here to drynke.
Marke the Cap. 25. Ierem. Though yee refuse to drynke, yet
in drynking shall yee dryncke.

Here is the patience of the Sayntes. That they
should abide troubles, and blowes, while they are at variance
for the worshippinge of the Pope, for the embracinge of Po-
pysh worshipping, swearing to y^e Pope, & the Romish Church
and about standinge to those thyngs, whych they haue sworne
in Baptisme, take Chyriste for they^r Sauour, keepe his com-
maundementes; and sticke to the fayth of Chyriste, and his
Gospyle.

And I heard a voyce from Heauen sayinge, wryte:
They which were in this conflicte agaynst the Papacy before,
and at this tyme, and are deade, seemed castawyes to the co-
mon sorte: but it shall fall out contrary, as it is here signified:
they^r rewardes are certayne, and sure with God, and they^r life
blessed in the worlde to come.

And I looked and behold a white Clowde.

A newe Vision is brought forth, wherein is signified that the
Lord is present in his seconde comminge, after that hee hath
sent many of his seruantes, and Prophets, which were not re-
seated, and hearde, but slayne: as Chyriste hath declared Cap.
24. Math. Where hee bringeth forth a Parable of y^e Vyne-
garde: for there he speaketh as well of the seconde comminge as
of the first. The whyte is here those 144000. that are sealed,
and the great company of y^e belieners, ouer whom sitteth Je-
sus Chyriste y^e Son of man which cometh in spirite. In Moises
and in the Booke of Iosua wee see, when y^e Clowde appeared
ouer the Arcke that it was a token y^e the Lord was present wth
his People to fight agaynst his Enemies: and y^e they were to
fight, which when the People did they had the vpper hand of
their Enmyes: but when they fought trusting to their owne
counsaille, and strength, they had the ouerthrowe, and were
slayne: the matter is meete to bee knowne. When then y^e ser-
uants of Iesus Chyriste were not able to call backe y^e naugh-
ty Labourers, to trye in the Lordes Vynegarde: and to peeble
him the

him the fruite, beholde the Lord is come to take the vncyphard
into his handes, and to punish the naughty labourers. Chose
Seruantes of Chyrist which I sayd were signified by the An-
gels, foughte before with the woorde vnto Luthers tyme, and
the Clerkes and lay Folkes dyd not obey: Beholde Chyriste
preacheth in L V T H E R and others, and draweth together
an infinite number into one Church of the beleuers and get-
teth the Gospellers the victory of the word agaynst the Papacy
and that the Lords second comming and his presence is shewed
in the white Clowde thou mayst learne out of the cap. 17. Elay
where the same presence of Chyrist is signified in a white clowde
while the rod of iron is occupied. And as Chyrist in that Chap-
ter shalbe knowne to haue made warre in Fraunce & elsewhere:
So here it shall appeare in the white clowd that Chyrist in his
ministers preached the Gospyle.

*Trailinge on his head a golden crowne and in his hand a
sharp Sicle.* Here is signified the crowne a victory of Chyrist
who is king of the world and shall reuolue his kingdome & pu-
nish the vnbelieners and them that receiue him not.

*And another Angell came out of the temple crying wyth
a loude voice.* By this other Angell, seemeth to be sig-
nified a newe worke, to wette of the Rod of Iron: that by y^e
sonne of man may be signified the preaching of Chyriste, which
hath repeated y^e saluacion is giuen to him y^e belieneth y^e Gos-
pyle, and tolde of the condemnation and death that shalbe giue
by the Sycle: Here in this Angell is shewed the second worke
to bee by the Sycle aforesayd, and by the Rod of Iron as whil^e
the great cry was in the French troubles, in the generall mur-
ders, and shalbe in the great trouble, and grievous conflicts
of Armies. Wherefore in this Angell, and in the other two
which followe me seemeth those thinges are rehearsed which
were spoken of before in the three Woës. The Angell is sayd
to cry a loude out of y^e Temple, because these mischiefs were
declared in the Gospyle, threatening them to the vnbelieners.
Wherefore after the preaching of 40. yeares y^e Chyriste which
late vpon the Clowde sent the Sycle: and then was the time
of the Iron Rod at hande.

And hee that sate on the Cloude thrust his Sicle on the Earth. The former worke after the maner of Prophecy is rehearsed that it may be shewed that, that is brought to passe which was foretold.

And an other Angell came out of the Temple, which is in Heauen, hauing also a sharp Sicle. There is sett downe a threefolde deuision of Angels, that first should come out of the Temple, the seconde out of the Temple which is in Heauen, and the thyrd out from the Alter. He that cometh out of the temple seemeth vnto mee to signify the warres made in France, which I sayd were signified by the fift seale, and fift Trumpet: that by the temple may be vnderstoode the warre made by the Protestant Princes, and by the thyrd counsaile. He which came out of the Temple which is in Heauen seemeth to signifie the warre made by the Princes but by the aduise of other which are not Princes but wyl amonge the people, and this is the warre which is signified in the first Seale, and sixt trumpet that the vniuersall murders, and battayles from the French murder of the yeare 1572. vnto the murder of Charles may be declared, he which cometh out from the Alter seemeth to signifie the warres made according to their warninge which are ministers of the worde, and out of Gods word haue shewed the counsaile, and will of God touching those things which were to be done agaynst the Papacy. Therefore when it is sayd: The time is come to reape for the haruest of the Earth is ripe: the first French warres made by the Counsaile of the Princes are signified, when the time was come to deale with the Iron Rod, & that the Iudgment should begin; but when the Earth is sayd to be reaped there are shewed the new murders which shall be in the hurly burly wherein the Earth shall be founde to bee reaped: and many taken away soule by the first, and some by the second death.

And an other Angell came out from the Alter.

When the great trouble is come the Ministers shall vnderstande the worde of Prophecy, and shall warne the Princes of the Protestants, and the Believers to continue to make iust warre agaynst the Papists, and that it is the counsaile & will of God so to doe.

Which

Which haue power ouer fier. To whom God shall geue authority to declare his iudgment, and to tell how the warres should be made afterwarde.

And cryed with a lowde voyce to him that had the sharp Sicle. Many and without number shall cry oute to haue Christe his enemyes destroyed: wythdrawinge the Chyistian from Baptisme.

Gather the Clusters of the vineyard of the Earth, for the Grapes be ripe. It is tyme that the iudgment began at Gods house doe goe forwarde agaynst Synners, and the vngodly. The Haruest of the Gospellers is ended, let the Papists and other begin to be cut downe.

And cast them into the great wyne Presse of Gods wrath. Here is playnely signified Gods great iudgment.

And Bloude came out of the wyne Presse, vnto the horse Brydles. As there was a deluge or great flood of water: So shall there be a deluge of Bloud: if not at one time euery where, it shall be seuerally in sundry places.

By the space of a thousande and sixe hundred furlonges.

There is set downe a certaine number, and measure of places. But whyles the proceedinge is to 1600. let all men consider the state of Lyfe ledde hitherto, is not to be held,

they that shall contynue to keepe it, shall lyght vpon the same.

(:)

*This may signifie the vniuersall state of Christendom, to run together by a diuision the one side for the Pope, the other for Christ betwixt whom shall flow a bloody flood, not yet come to passe.

Nn3.

The

THE ARGUMENT VP.

on the 15. Chapter.

(.)



As in the 12. Cap there was made a rehearfall, and a returne to the beginninge of the Popishe state: so heere is made a rehearfall, and returne to the beginninge of the Preachinge of the Gosp'e: and the Iudgemente is declared to bee passed agaynst y Papacy by the sight of the Worde, and afterward by the blowes of the Sworde, y Gospellers th'rough Chryste gettinge the victorie of the Papists.

And I sawe an other signe in Heauen great, and marueylous. Great was the signe that was seene in y Church, when Antichryste entred into her: a great signe also we sawe now in y same Church whiles y sight of the worde and the sworde was agaynst the same Antichryste, fightinge agaynst the preachinge of y Gosp'e: and it is, & shalbe a great maruayle, that the poore Gospellers with the worde and the Sworde shoulde at length ouercome so great a power of the Papistes.

Seuen Angells hauinge the seuen last Plagues. When the Romysh after the sprynginge vp of Antichryste revolted from Chryste, Chryst sent Plagues vpon y Church, and vpon the Chryistians that became Papists. He sent the Gothes, and Atila, whych spoyled Rome, and Italy, destroyed Aquilegia, Concordia, and many other Cyties: afterwarde there were many battayles, and ostent'ies f'amyne, & Pestilence euen to these dayes. Moreover many by Gods word haue assailed the Papacy, & Romysh Church, vnto the burninge, the burninge of Sauonarola. At length came Chryste in his second comminge who punyssheth them extreamely that resist him. But that it may appeare that the Pope, and bloudy Papists haue re-

haue rylen agaynst Chryst who is come in spyrite, and to haue rylen agaynst the holy Ghoste, there are sayd to bee sent seuen Angels, to lay the 7. last Plagues vpon the Papacy, by the whych hee beinge condemned, and punysshed by Gods Iudgement is to come to confusion.

And I sawe as it were a Glassy Sea. We haue seene euery where after Luther had reuiued the true Preachinge of the Gosp'e an innumerable multitude of Belieuers among y Chryistians, whych Belieuers are signified by the sea: for many waters are many People as it shall be sayd hereafter: and by the glassy sea because y they so ioygned together that many became one, or because they were forged in one fayth to suffer afflictions, and death for the mayntenaunce of the Gosples truth. Whereupon it is added: Mingled with fier. Which with one consent haue in one faith suffered fire for the mayntenaunce of the Gosp'e.

And them that had gotten the victorie of the Beaste. We sawe the ende of the Gospellers warre agaynst y Papists, that they shall carry away the victorie agaynst them: because they worshipped not the Beaste, acknowledged not the Pope to be the highest Byshoppe, not God, not the Vicar of Chryste, not to byng soules out of Purgatory, and the lyke: sware not to the Pope, and the Romysh Church: admitted not the worshippinge of any Pope, and followed not their proceedinges.

Standinge at the Glassey sea. When y Gospellers stood ioygned together in the purity of Gods Worde, and in bypyghnesse of life, stryuinge that they would not bee vnder y Pope, but vnder Chryst they escaped y hands of y Papists. *Hauinge the Harpes of God.* Touchinge the Harpe I haue spoken in the Psalmes. Were it is signified that the Gospellers had the vpper hande, when they gaue eare to Prophecy: and knewe the states of tymes, & what in his tyme in Prophecy the Lord commaunded them, and holy Israell spake vnto them by the holy Ghoste.

And the Songe of Moyses the Seruaunte of God. Here it is also signified y hee knewe in Moyses the thyngs whych

which he spake of our times, who wrote that he speaketh vnto them which were present, and vnto them which were not then present: and what myschiefes shoulde happen to Gods people in the latter dayes: that those battayles, that those victories which had then chaunced to Gods people, we should knowe by Gods sonne would bringe to passe in vs, and should singe the same songe: which was wryten because it should be sung of vs.

And the songe of the Lambe. As Moyses was known to be Gods Synister: so we knowe that Chryste is causer of the victory, or if that Lamb hath now deliuered vs which did deliuer the Iewes embrewed in the bloude of the Lambe. He that was then vnto them the God of Hostes, is now the same vnto vs: as it shall also appeare in the Gospell.

Great and maruaylous. When they shall remember from Moyses, and from the dayes before Moyses, and after Moyses the workes of the Lorde in all ages, and tymes euen vnto this last deliuerance from Antichryste, they shall singe him to be almighty, by the greatnes, and manyfoldnes of those thynges whych hee hath done for vs: righteous, by his iudgements past: true, by his promyses: Lord & King of þe saynts, or holy ones; but not the Pope or any other.

Who will not feare thee O Lord? Only Almighty, and Lord of the Worlde, and very Chryste shalbe preached, as it was sayd of the Pope: Who is lyke vnto the Beast, & who shalbe able to fight with her: so now the Papists shalbe dyuyn to say: who will not feare the O Lord?

For all Nations shall Magnifie thy Name.

As all Chrystians, and the very Papistes whych shall sur-
uue, shall be dyuyn to acknowledge Chryste; to giue him þe prayse, and glory: to acknowledge, and confesse him onely to be holy and true, & not the Pope. Lykewise also all Nations when they knowe by þe preaching (which shall also be brought vnto them) that our Israell hath spoken in all Prophecy, and performed þe he hath spoken, they shal also belieue, and receaue Chryste, and openly confesse him: they shal preach his Name, and that Gods Sonne is the onely Sauour of the Worlde.

And af-

And after this I looked, & behold the temple of the tabernacle of witnes was open in heauen.

He going abante more plainly to expounde the thynges to come to passe in the Lords second comming, saith, that hee hath the temple of the tabernacle of Witnes open, and the Thynges which are in the holy scriptures touching the Lords temple & Iesus Chryst registred in them, who that erect the tabernacle the state Ecclesiasticall and politicke, where in he shall raygne wth the Father: that is, that Prophecy shalbe opened in the Lorders second comming, when Chryst beginneth by the renewed preaching of the Gospell to assaile the Papacie, and howe it is done hee sheweth saying.

And there came forth seuen Angels hauing seuen plagues.

Hee first propoundeth that hee will declare in the Chapter following, as God hath very often geuey warning of the punishments which he would send. There are seuen Angels mentioned to signifie that the worke of the preaching is effected by the holy Ghost. They haue seuen plagues, as they which make reporte of the euerlasting Gospell, & of the punishments whych they shall suffer, & of the curse also which not onely they but the Elders in times past had when they obeyed not God and beleued not his Euerlasting Gospell.

Gate of the Temple.

Chryst shall sende preachers to cry oute. Wee that beluech not shal be condemned.

Clothed in pure and bright linnen.

Because Chryst commeth sitting on a white Cloude, So are those sayd on whome he sitteth, to be clothed in cleane & whye linnen, which are blanchd in the bloud of Chryst, and preach þe same iustification of faith and sanctification, as wee haue seene it come to passe, and that the iustification by faith is first before the iron rod doth walke.

And hauing their breſtes girt with golden Girdels.
Which had the doctrine of the Gospell, and Apostles, and preached the thynges that concern Gods word in the holy scriptures. And heere may be vnderstode those thynges that were spoken
Do. cap.

cap. 1. touching the girdle of Chryſt: & according to thoſe things there ſpoken the preaching ſhould be framed. [And one of the 4. Beaſtes. The Phials are ſaid to be geuen by one of the ſoure beaſts becauſe (as I thinke) the preaching of the euerlaſtinge Goſple pronounceth iudgement againſt the unbeleuers: & the iudgement is declared in Prophecy & cometh to paſſe in the e- uents of Prophecy when it is opened. Whereupon the pre- aching of the word of Prophecy which is bittered in the 7. Ages to Gods people ought now to come out from the preaching of ſ Goſple. And therefore the iudgement that was pronounced a- gainſt the Tranſgreſſours of Gods law againſt unbeleuers, ſinners, and wicked perſons in the promiſes, in the law, in the Prophets, in the Goſple and Apoſtles, in the reuelation, in the Doctours & new Prophets is applyed to the 7. ſhorter times in ſ which it is both pronounced & cometh to paſſe, and theſe things are ſignified by ſ 7. Angels & the 7. phials or cups: that by the Angels is ſignified ſ preaching & pronouncing of iudge- ment, by the phials or cups, pain & puniſhment whereof it ſhal be ſaid in the Chapter following. And the temple was full of the Smoke. When the iudgement was pronounced & the ſeuē plagues were ſent there aroſe a ſmoke from the Goſpellers ſ were burned & brought into diuers afflictions: from the hurly burlies of the warre, from the diſminneſſe of the darcke ſtate, and time of the iudgement which diſminneſſe cometh oute of Gods houſe & lighteth vpon ſinners & wicked perſons, and as longe as this Iudgemente laſted. None could go into the tem- ple. Aboute the true Church, & the true worſhippyng of God. There hath ben great controuerſie, that ſ commō church could not be builded until the iudgement of the ſeuē phials or Cups were ended.

The

THE ARGUMENT V P O N
the 16. Chapter.

Here are reckned by the 7. plagues wyth the which the Popiſh ſtate is ſtricken.

And I heard a great voice.

This great voice was in the holy Scrip- tures, and ioynctly in times paſte ſounded out by the ſeruaunts of Chryſt & the pro- phets that the iudgement ſhould now be, & Chryſt ſhould iudge the Pope & his traine. But how greate the contention of Luther was with the Papacie all People haue heard.

Saying to the ſeuē Angels: Goe your wayes and poure out the ſeuē Cups.

The number of ſeuē is alſo added heere becauſe the Pope doth attribute the things vnto himſelfe which belonge to the holy Ghoſt. But the ſeuēth Kinge ſhall not hold vp his head: He ſhall come to deſtruction as we ſhall ſee in the next chapter following. For the 7. Popes are ſet downe to come againſt the preaching of Chryſt, & the worke of the holy Ghoſte. Leo the tenth, Adrian, Clement, Paule the thirde, Iulius, Paule the 4. and Pius the fourth. The Violence and worke of Antichryſte was moſt of al ſene in Paule the fourth: Ther was neuer moze cruelly and outrage in any befoze. That which befoze was cru- elly, wickedly, & beaſtly done by other during the time hee was cardinal & Pope, he maruailouſly encreaſed in his inquiſitiō ſ nothing might ſeeme to be added to his beaſtly cruelty. That which other did after him came frō his forge. For raging Pius the ſitte followed ſ which he had cruelly & madly practiſed vnder Paulus both Pope & Cardinall, & ther was nothing added by others which was not appointed and begū by Paule the 4. Moreover after ſ ſ Pope in the time of Pius the 4. was in the ſecond council of Trent declared to bee Antichryſt, the Pope ought now no longer be thought of the Pappiſtes and Romiſh Church to bee of the Church of Chryſt, or to ſit in the Tem- ple. Wherefoze they whych came after hym coulde not bee

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numbred any more amonge Popes . Furthermore he whych cometh against the holy Ghost cannot though he would come to the number of seuen; but standeth and falleth in the first, wher upon in the first Antichrist must needes haue appeared , as also in the end of the first age the state of the world, of the wycked & of Tyrants shal end and cease. Hereupon I gather 2. thyngs. First why in Paule the fourth Antichrist was to bee knowne which the common people knew also by reason of his beastly cruelty. Whereupon at his death there came a wytyng from Pasquill wherein oute of the name of Paulus quartus Caraffa was set the number of 666. Whereouer why here he is not called the Cup of Gods Wrath as Ier. 25. cap. because that Paule the fourth was called Caraffa which name amonge the Italyans signifieth a viall or cup. But as here Caraffa was full of Antichristian poyson wherewith he slew good and godly men: So other which likewise slewe Godly men before. And Pius the fourth before he was pronounced Antichrist among þ Bishopps in the Councell come into the body of Antichrist pouring out his poyson upon the Gospellers. Then because Antichrist dealeth thus, Christ dealeth against him and poureth out his Vials upon the Papacy, that: that may be done to him whych hee doth to Christ, that his Babilon may be spoiled as he spoileth Christ his Christ. And thus much of the vials & the 7. Popes, whereby that which shalbe spoken in this Chapter, and in the sequent Chapter shalbe made more manifest.

And the first Angell went.

When in the time of Leo the tenth the Popish authority grew to decay, many revolted from the Papacy which is signified by theyr plagues that had the marke of the beast and worshipped her because they are much decayed.

And the second Angell.

When in the time of Adrian the Anabaptistes sprong vp, from whom came other Heresies, an innumerable sort besides left þ Pope. There came the first death when at once there followed warres and vniuersal murders of men which also second death amonge the whole Christians shal follow touching those that haue

haue not beliened the truth, and geuen the glory to God.

And the thyrd Angell.

When vnder Pope Clement the People revolted a freshe from the Papacy: there grew Controuerlies about Religion: the Masse was pulled downe in many places, it came to passe that the Fountaynes, and Ryuers of ryches which were wonte to ouerflowe the Papacy, were by the Churchmen conuerted to mayntayne striffe, and Warre.

And I heard the Angell of Waters say.

All the Gospellers stickinge to that whych they sware to Christ Baptisme, whych shal acknowledge the selfe same Sonne of G D D, in whom the auncient Fathers put theyr trust, and who suffered for vs, and who iudgeth the Papacy, and the Worlde, who giueth Realmes and Ryches, who taketh away the same, who giueth euerlastinge Lyfe, and depyueth thereof whom hee lysteth, shal allowe the Iudgment of G D D, and Christ I E S V S: And shal prayle him who hath performed that hee hath promysed: and hath taken Vengeance of them that haue slayne the Sayntes.

And I hearde an other out of the Sanctuary say.

There shall be Dynisters of the Worlde, whych shal shewe Christ his Iudgment in the holy Scriptures.

And the fourth Angell.

When vnder PAVLE the thyrd the Kyng of ENGLAND withstoode the Papacy, the Pope was called to the councell. The ANGVSTANVM INTERIM as it is termed was receaued, & there was a greate destruction in the Popes Kyngdome, that it seemed to bee fallinge downe. Whereupon the Pope and his Pylers were in a great rage, that whyles the Counsaile was helde they made Warre agaynst the Protestantes: The Pope Lorde and Heade of the Councell deceaued Christ his People: and murdered the VALDENSES in PROVINCE. This did they, and gaue no honour to Christ.

And the fiste Angell.

When vnder IVLIVS the thyrd an assembly was made

Do 3

at AN-

at Augusta, and that there were that then and afterward desired that the Counsaile myght begyn agayne. The Pope was subiecte to the Counsaile, and was not Lorde: the Deuynes were not denyed theyr Voyces: The Councell was free. And the lyke, they were madder then euer they were, & dyd not any thinge as they ought to the amendment of their folly.

And the sixte Aungell.

Paule the fourth whom cap. 13. and here I termed very Antichrist himselfe, in whome are the other and the cruelty of the that were before, and of them that come after, whyle the Aungell poureth out the sixt Viall, hee dealeth extreamely against the Gospell, and other also after him do the like. That they spoiled and subdued the country by Euphrates wherouer they sommoned the kings from the sonne rising, and other countreys to the battayle of that greate Day of the Almighty GOD. And here is signified that greate Day at the Vale whych Iosell calleth Iosaphat. Which Daye shall bee as a Theefe. Wherefore I warne let euery man bee ready. Of this sixth viall I will say no more. They whych shall bee ready shall see the falling out of Thynges: whych shall bee the Interpretour of this Place. Onely this will I not ouerpasse, but that I will say some what of the three Syprites goinge out of the mouth of the Dragon, of the Beaste and the false Prophet. By the Dragon I vnderstand Prynces ioynd together with the Pope and whych at creatyng the Popes haue theyr Embassadors, and Ministers by whome they worke that such should be created. Popes as they would. The Pope is the Beast which dealeth not by any Law or Justice: But by his wyll & his owne proper Motion, and whych createth Cardinals. And here is vnderstoode Pope Paulus the fourth, the sixte from Leo. whych Paulus the fourth created Pope the Cardinall of Alexandria, the whych was Freer Michaell de Bosco, beyng the sixth vncleane Syprite, certayne Prynces causyng it, and the Inquisition also vnder whych are comprehended false prophetes. And because durynge the Popedom of Pius the fourth the Pope was declared in the Councell to bee Antichriste as I will

I will say in an other Chapter, they which came after Pius the fourth are more numbred amonge the seuen Beastes, because amonge the Pappists, there are no Popes but Antichrists. And they are here called vncleane Syprites, as frogges croke for Rayne: So they crookinge for Bloude do entice all Men to Warre: vnclean without any Ornament of science and vertue that a man should haue as it were filthy and venomous Cordes.

Arma. Geddon.

Armageddon and the death of the Iudgement of the Vale Iosaphat wherof Iosell maketh mention and the darcke Hil wher of Ilay speaketh cap. 13. seemeth to be all one.

And the seventh Aungell.

The iudgement of the iron rod began vnder Pius the fourth whych was to be ouer all Christendome, Fraunce being firste at disencion, and by the Eares. And then was the Pope discovered to be Antichrist. Ther followed afterward other troubles, and that shall be the greatest of all that euer wer, whych the iudgement of the Vale shall follow.

And there came a loude voice out of the temple of Heauen from the Throne, Sayinge: It is done.

This seemeth to bee the signification when these thynges shall come to passe. They shall be foretolde the Christians by them that are of the true church, and which haue the true meaning of the Scriptures, which shall say: It is done: These thynges which come to passe were foretolde in the Prophetes and in other Holpe Scriptures whych contayne the Thynges whych concerne CHRISTES Kyngedome in his seconde commynge as it was sayde in the eleuenth Chapter at the Voyce of the seventh Aungell the Temple was opened and the Arcke of the Testamente scene: where moreover there were sayde to bee Lyghtenynge, Thunders, and Raye. And the words it is done whych is here spoken of, are there expounded in the 15. verse.

And there were Noyses &c. When all those Thynges which are spoken of in this Chapter, and before come to passe, there

there shall rise such a greate hurly burly, murder, dashing of
armies together, clashing of weapons, destruction of men, o-
uerthrowing of buildings, spoyle of Countries, that the lyke
(as both Chryst and Danyell sayth) was neuer seene before.

And the great City was deuoyded into thre partes.

What greate City was deuoyded into thre partes, and came to
ruine, what Cityes of the Gentiles fell downe, what greate
Babylon came in remembraunce before God, the Agle wpth
thre heads teacheth lib 4. Esdr. & cap. 11. of Zachary: where h
Brotherhoode of Iuda and Israell is cut a sunder, & the foolyshe
pastor is stricken.

*And euery yle fled away, and the Mountaynes were not
founde.*

And the People and the Prynce shall be iudged.

A greate hayle.

From him that hath pitched his Standard in Heaue
shall all these Chynges
come.

THE ARGUMENT V P-

on the 17. Chapter.

(. .)



In this Cap. is declared the cause of so many mys-
chiefes and of Chryst his iudgment agaynst the Po-
pish state, because agaynst Chryst the Councels of
Trente were assembled, and weapons elsewhere ta-
ken in hand: where also he entreateth of the Bishops, and the
Roimsh Church, of Popes, and Popish Prynces.

Then there came one of the seuen Angells

The cause why God sent those myschiefes vppon the Popyshe
State, which were spoken of in the former Cap. is shewed in
those thinges which were done in the Councelles of Trente
whose like were done before, al which shalbe punished in their
time, and y^e there may be an easier interpretation of this Cap.
I will declare the summe of two Councels that were helde at
Trente. In the first Councell there were learned, and vnlear-
ned Bishops, but whatsoeuer they were, the Pope would bee
Lord of the Councell, and sente his Cardinals in Embassage,
who shoulde dooe all thinges with they^r Becke: beside other
thinges, request was made y^e there might be a decree, that the
Pope was aboue his Councell: which was not graunted. Like-
wise that the Ordinaunces of the Fathers, and Gods woorde
should be receaued with lyke honour, and reuerence, neyther
was this graunted. The Bishoppe Superantius a Venetian
who with y^e Bishop Cauensis cryed, *Non Placet, Non Placet*,
to weete: It pleaseth mee not, it pleaseth mee not; being put
out of the Councell was punished by the Pope, and the Inqui-
sition, and so by litle, and litle the learned men were put oute,
the vnlearned that were any where to bee hadde, were sum-
moned to the Councell. I was there then. The number of
the Bishops was Threescore or there aboutes. One of them
was an excellent Deupne, the Bishop Fanensis, some time a
Pp. Domini-

Thre teeth,
the Popes
Decrees,
Warre, and
Murder.

Dominican: and hee with the Popes Legacy was sente into Flaunders there were about ten learned Bishops, which were also Monckes, some Scotystes, and some Thomistes: and those had monethly theyr stypendes of the Pope besides the Reuenewe of their Bishoppicks. Many of the Deuines were learned and godly Monckes, these dayly disputed vpon the question, which was to be decreed, and that learnedly, and godly: a moneth after the Bishops mett together, those Monckes spake their opinion negligently, who knewe that the decrees, which were to be deliuered to the Scribes to be copied out, came from Rome: the other vnlarned Bishops did eyther reade that which his Diuine, or Instructor had made, or discharged themselves by this comon aunswere: *Remitto me reuerendissimis Legatis*: that is: I remit the matter to the right reuerend my Lorde his holynesse Legates. There ouerpasse many thinges both to be pityed, & laughed at. Immediately when the Bishops came from the Councell, there were scribes ready which wrote the Decrees which were a good while a forging at Rome: Here will I say no more. The learned Deuines had no authority in the Councell, but the vnlarned Bishops, and bought with Honey hooide: And whiles the Councell was holden, the Pope, & the Emperour made warre agaynst them which should haue pleaded his cause in the Councell, & for whose cause the Councell was assembled. And thou *tridentum*, to weete Trent, bytest vs *Tribus dentibus*, to weete, with three teeth at one tyme, when thou deliuerest vs the Decrees of the Pope for the Decrees of the Councell, when for Concorde thou gauest vs Warre agaynst the Protestantes in Germany: and when for godlynesse thou makest a generall murder of the Valdensians in Prouince. Pius the fourth assembleth the second Councell, to appeale the French tumults and that he might haue iust cause to call backe the learned Bishops, hee commaundeth that order should be taken touching Residence: which was done, and the Decree was writen, that Residence is agreeable to Gods Lawe. Then hee commaunded, that the Bishops should prepare themselves, and goe to their residences: there were then many learned Bishops, whom hee mynded to send away, & to stay those

stay those at the Connsayle that pleased him. Many Bishops, which knewe that, that Councell was assembled to deceaue the Christians, as before: and thought not it should euer come to passe the he would deale with them in earnest, toke it grieuously, & were angry with the Pope: & when the Popes ministers were earnest to haue them to depart, they aunswared: If they were to goe to their residence, it behoued them to goe with all their Bishoplike authority. *With what sayd they? With the same *Supremacy (sayd the Bishops) that the Pope challengeth vnto him. For there was much speach about the authority of a Bishop, when the Pope would haue the Bishops to goe to their charge: and the authority of a Bishop was proued to be equall: wherevpon the Bishops were earnest and sayd the Pope was nought els but the Bishop of Rome: that they were Bishops as wel as he, and to haue the same authority: then replied the Popes sure Champions, & sayd, that the Pope was the highest Bishop: the Bishops disputed agaynst it, that Antichrist was so as it was concluded in the 12. Cap. and herewithall the mouthes of the Popes ministers were shut by: and immediatly the Councell brake by. *It was kept close that the Pope at the Councell *The Pope was reuealed to be Antichrist and they that opened it, were reuealed to be Antichrist. they knew it not, and I thinke many knew not of this till now. The Decrees not decreed by the Councell came abroad in the name of the Councell, which were not of the Councell. For after a decree or two touching Residence, those decrees made before hand were published before they were propounded in the Councell. And least that any man should speake, & any thing happen amisse to the Popedom by reason of those things which I sayd were passed in the Councell, there were holden priuate consayles in euery Bishops Diocesse in which the Pope established his decrees, & he so handled the matter that all men swore to him, & his decrees, these, & other things shal elsewhere be declared more at large. This sum of matters is meete to be known and is needefull to be had in the expounding of this Cap.

Then there came one of the seven Angels.

While one of the seven Angels sheweth the Whore, the Kings commit.

committing fornication with her, and the beast, it is declared that the thinges which are reported in this Chapter were comprehended in the former Chapter, and are here expounded.

Come, & I will shew thee the damnation of the great Whore that sitteth vpon many waters. That thys is the Church that sitteth vpon many people, and with whom Kings doe that is contrary to Chryst, euery man must needes see if hee looke well about: neyther shall this be founde in any other but the Romyshe Church.

VVyth whom the Kynges of the Earth haue comitted fornication. For Kings to commit fornication with any Church, if it be to agree with her in false, and wicked worshippinge, as it came to passe at dyuerse tymes, so fell it out chiefly at the Councells of Trente, to set it forwarde, & defend it, and to constrayne other to doe y^e same, there shall be no cause for mee to speake here any more. If y^e be the Romish Church, that is here spoken of, let Popyshe Princes looke what they do, much might here be spoken, which y^e overpasse.

And he toke mee away into the desert in the spirite.

The Gospellers which were in the desert: which were of the seede of the Woman that fled into the Desert knewe the very matter which the Papists went aboute to hyde: they sawe the Prophets, and amonge them Ieremy to haue spoken of thys deede of the Papistes, as Iohn himselfe teacheth in his Cap. 18. And came to y^e knowledge of those thinges which they did. And I thinke Iohn being rauished in the spirite sawe that hee heere reporteth, which is the Image of the condemnation of the Papists, and which might haue bene shewed to some man after a sorte in our tyme.

I sawe a Woman sittinge vpon a Beast of Skarlet colour. I sawe the Romish Church, Bishops, and Cardinales, which rule the Chryistians to haue ben dyuen in the Councell to vtter to all the Chistian People, that which is righteous.

Sitting vpon a Beast. Dyued (I say) through the Popes

Popes authority in the first, and second Councell of Trent, & all propounded, reasoned and concluded amonge them by the Popes proper motion: because the Romish is all one with y^e Pope, and the Pope all one with y^e Romish Church. Of Skarlet. For thou mayst knowe her by the Apparayle, and Garments shee weareth, and with her the Pope.

Full of the Names of Blasphemy. Because she boasteth that shee is Lady, and Mistresse, of other Churches, y^e shee is the Church Apostolicke, and Catholicke, whereas she is their enemy, and aduersary, and teacheth, and commaundeth the contrary, whereas shee is the Romish, and Babylonian, and not the vniuersall Church, hath forsaken Chryst, and is fraught with those Blasphemyes, to the whych the Pope is bounde, who is called most blessed, most holy, the greatest, best, God, and Chrystes Uycar: who is able to doe thinges: who hath the fulnesse of power: who alone can open, and shut Heauen: can open Well, and Purgatory: who is Kinge ouer all Kynges of the Earth, to whose prayer Motion the Name of God and man ought to giue place; manner, and custome, Justice, and ryght: who is to be sayd to bee worshipped of all men: and whose secte are to be kyled of Kyngs, and Princes: and such other names of blasphemy, which Paule in few words comprehendeth, where he sayth: Which is lifted vpe aboue euery thinge which is called God, or worshipped. Sybilla Erythrea in her Epistle to the Greekes termeth a certayne woman full of the names of blasphemy, as one that sayth y^e sayth is not to bee holden. Hauing seuen Heads, & ten Hornes. This is expounded in the 12. Cap, and here it is shewed that he speaketh continually of one matter, and man, or Pope, that thou vnderstand y^e Antichrist hath a great whyle in y^e Church. And that in the first and second Councell all thinges were done by the power, and soueraynty of the Pope, & Popish Princes, and not in the Councell only, but also before euen from y^e preaching of Luther, & afterwards when y^e Popes did bite, & Princes did strike y^e Gospellers with their hornes, lyfting vp theyr heads, and hornes against y^e Lord, his Chryst, as wee sawe it came to passe in tymes past.

And the Woman was clothed in Purple. There were Cardinals, and Princes Embassadors in that Council the chiefest authority, and Iudgment lay in their hands: they were Lords of the Councell, not Christe, not those in whom Christe spake: and whatsoever was done in the Councell, was that which was determynd at Rome in the Consistory of the Pope, and his Cardinalls, and in the Inquisition.

And guilt wyth Gold. With his golden Badges, with his Rynges, & golden & guilt Ornaments. Let Barnard bee heard in this place in his 33. Homely bypo Cantica Canticorum.

Barnard his
33. Homely
vpon the
Canticles.

And with a Pretious stone. Bishops, Cardinalls, and the Pope haue stones of great Valewe in their Rynges, Myters, & Croliers. And with Pearles. These are most of all accustomed to be set in theyr Myters as all these thinges haue ben euer vnderstode in the Churchmen made Princes vnder þe Papacy: and chiefly at Rome: so especially were they set out to be scene in þe Councells because they only are Masking bysoured Lords of þe Councell, haue authority, & speake their Opinion in the Councell, not skillfull men & Ministers of þe Worde: and in the meane season most excellent Dyuines are in Corners, and are compelled to holde theyr peace.

Hauinge a golden Cup in her hand. In their Councils they mingle together the payson of Heresies, Superstitions, and vngodlynelle, which they geue all men to drinke that are in Christendome: the Cup is of Golde, but with in is Licoure of Arsenicke, or Rats bane: they shewe outwardly nothing but golden and wholsome thinges: but that which they geue thee is dregges, and death.

Full of the abomination and the vncleanesse of her fornication.

Of the abomination there shalbe place to speake in Daniell: by Fornication I vnderstande Idolatry whatsoever: by abomination a certayne Idolatry, & a Baalpeoricall, & Gabaoniticall wickednesse spiritually comitted.

And in her forehead a name writen, a Mystery, Babylon the great Mother of the Fornications, and abominations of the Earth.

In þe Popes & Myter thou hast this word

hast this worde *Mysteriū* wyten, that thou neede not to seeke any farther for the interpretation. By Babylon is signified þe Church, which boasteth that shee is the mother, and mistresse of other Churches: and which draweth all men to Idolatry, & wickednesse: in her forehead also Babylon is sayd to be wyte, because Babylon is vnder þe name of þe church, that is, by those workes þe thou seest in her, and by her impudency thou mayst perceaue, and knowe what shee is. Beholde also their Myters standing a loft vpon their heads like a Pyramis: which betokē the Tower of Babell, where by they will climbe vp to heauen, bying God from Heauen, lay holde of Christe, & crucifie him againe as an Hereticke: to forbid the worshipping of God, as the Builders of the Tower of Babell did, burning by all the Worshippers of God: Which they doe where they may, and confounde the worshipping of God, that a man cannot knowe it. And if yet thou hast not knowne the Church of Babylon by her false worshipping, Doctryne, and lyfe, thou may finde her put at length by the Infinite slaughter of men, that shee maketh.

And I sawe a Woman druncke with the bloude of Sayntes.

Wee haue scene hitherto howe druncke shee may be with the bloud of sayntes, neyther needeth there here any interpretation. If now after that the Pope became a tyranne, the Romish Church hath for these thousande yeares burned her reproouers: and hath alwayes encreased her cruelty, that wee may also see that Herodlike murders are committed: and that the like hath not bene scene in any other Church, who will doubt that this Church is not Babylon the mother of Fornications?

And the Angell sayde to mee.

¶ Where occasion is giuen to shewe the time when Antychriste was discovered, and condemned. That when the Pope is shewed to be Antichriste, the ROMISH CHURCH shoulde come into condemnation with him. For in the beginning of the Chapter hee pryncipled to shewe it, and truly he sheweth it, when he declareth his maners, Lyfe, & workes.

But be.

But because the Pope, and the Romyshe Church are one, & the Pope is her head, it is requisite also that in the condemnation of the Pope, they should in like sorte be founde to be condemned, wherefore the beast with seuen heads and ten hornes is sayd here to carry a woman.

The beast that thou sawest was, and is not. Where the time is knowne when the thinges were done that are contayned in the former Cap. and in this, where it shall appeare that here, and before speach hath bene of the Church, and y^e Pope. For by the Beast which was, and is not, wee knowe y^e Pope Pius the fourth is signified Was, and is not. The Pope was according to the opinion of earthly men Papists, but now hee is not. Because (as I sayd) the Pope was discovered to bee Antichryste in the firste Councell of Trente the highest Bishop was shewed to bee everlasting, but the Pope is mortall. Then the mortall man that wou. d enter into the Priestthoode of everlasting Chryste which dyeth not, was shewed not to be able to doe it. And whereas the Pope will forcibly haue it to be attributed unto him, he is founde to bee Antichryste, and this was discovered in the Councell of the Papists. Therefore the Pope might seeme before to ignoraunte Churchmen, and Princes to bee the hyghest Byschoppe: but now he cannot so seeme sith hee is discovered to bee Antichryste. Here then wee see the condemnation of the Pope, the very which belongeth to Bishops, and Princes, which would haue him in the place of Chryst, whom they haue knowne to be Antichryste: and haue compelled others to commit the same wickednesse. The cause why the holy Ghoste vled that manner of speakinge, whych was, and is not, and goeth to destruction, I thinke to be this, because the Pope hath made himselfe an other Chryste, hath challenged unto him the thinges that belonge to Chryste: and woulde come in comparyson with Chryste, of whom it was sayd: Which was, and which is, and which is to come.

There was doubtlesse a Pope in mens Opyinion, but not in deede. Hee shall not contynewe neyther in deede, nor Opyinion: but hee shall haue an ende, and shall come to confusion both wayes.

And

And shall come up out of the bottomles pit.

Because the beast is sayd here to ascende out of the bottomles pit: and after ward. Ifue haue fallen, and there is one, and the other is not yet come: the holy Ghoste seemeth to speake vnto in the time of Paule the fourth, or to rehearse the seconde Countel of Trente holden vnder Paule the thyrde. That Pius the fourth may seeme to do the same that Paulus the thyrde and Paulus the fourth dyd who had ben a circum in the Inquisition vnder Paule the thyrde, and by doyng the same Pius the fourth by the like guyle was also discovered to be Antichryst. Wherefore the former were also Antichrystes, from whom he came: & when verry Antichryst is discovered they also are discovered to be Antichrystes, and with them Popish Bishops and the Popish Church. And because in those Popes the Devil and Satan hath wrought all his feates, this Popish Beast Pius the fourth is sayd to come out of the bottomles pit, to come from y^e Popes, which came out of the bottomlesse pit, & it is that as they came out of the bottomlesse pit: so also dyd hee, that as Saran was bought in the, so dyd he in him: and that as he was discovered to be Antichryst: so came he out of the bottomles pit let the selfe same thinges be vnderstoode in the former Popes, all which are called Devils, and Satan: and to come out of the bottomles pit: Because they do agaynst all the Lawes of Nations, and of mans nature, when they presume to do agaynst sayth geuen, and to affirme that to be well done by him. In theyr Inquisition there is no law, no order, no reason: they do all thynges after an outrageous will, which is the property of wyld beasts, and hereupon they haue the names of wyld beasts: But because they passe Wyld Beastes in cruelty, amonge whome thou seest not one kynde to bee agaynst another, and to bee rigorous agaynst his like: and because they doe those thynges which Satan worketh and practiseth agaynst Chryste and his, they are called Devils and Satan. Likewyse because they follow Satans ordinaunce they will not suffer any thinge for religion: but will kyll other, and accordyng to thys meanyng sayd Chryst to Peter. Come behind me Satā. for thou vnderstandest not the things y^e are of God.

29.

And

And goeth to destruction.

The Pope being shewed to be Antichrist, ceased to be Pope euen in the mindes of the Papists, which knew that he was discovered to be Antichrist. Wherefore God also is the cause that he goeth to destruction, and cometh to an ende, althoughe hee may seeme to endure. And that it may bee shewed by the three Popes whiche followe, Pius the fourth, are otherwise named then the other that were before them, to wit: the three spirites as vncleane as Leopes, the spirites of Devils, as we haue sene in the Chapter foregoing.

And the inhabitantes of the Earth shall wonder.

The Papistes shall wonder when they shall see Popery fall to decaye the Pope daily to abate, and at length to cease to be amonge the Christians. The Holy will not wonder. Whole Names. Euery of the Gods understandeth this.

Seeing the beast which was & is not, and yet is.

The Papists be in a woe how it can come to passe, that there may be no Pope, when notwithstanding there is, when notwithstanding he beareth rule. But the Gods haue him as though he were destroyed, who is already condemned by God that it cannot be but that in short space hee shall be overthrowed & destroyed. And heere is the Myracle. The Gospellers shall be able sufficiently to vnderstand what I say.

The 7. heads are seven Mountaines upon the which the woman sitteth.

As are the 7. Hilles at Rome whereon the Romish Church hath her seat: So contrary to the preaching of the Gosple, the Romish Church seemed to leane to the 7. Popes, and as I said before cap. 12. In that seuenfold number of the 7. Popes wee also vnderstode the whole tyme of the Popes Tyranny. And now the Romish Church vsing the Authority of the auncient Fathers sitteth in the Councell to condemne the Gospellers, and thee of her selfe was condemned.

They are also seven Kynge.

By those seuen Kynge I vnderstande seuen Popes whiche haue withstode the preaching of the Gosple from Luther vnto the

the seconde Councell of Trete, to wit: Leo, Adrian, Clement Paule the third, Iulius, Paule the fourth, and Pius the fourth, the seuenth. All these resisted the preaching, it sought they to overthrow, they slew the preachers and beleuers, vnto the Councell when the French troubles began.

Five are fallen.

As I said, the holy Ghost seemeth to speake vnto vs in the time of Paule, or to repeate that time wherein he entreated the cruelty of the Inquisition, and generall Murder of Christes Martirs. And sayth, that five are fallen, are gone, and cease to be in the world, to wit: Leo, Adrian, Clement, Paule the third and Iulius. [And one is.] To wit, Paule the fourth who comming into the sixt number of the seuen beastes, carrieth in him the Antichristian worke of the former and the latter: that the seuenth beast, and the 3. vncleane spirites are to be comprehended in him, because Antichrist cannot come to the perfecte worke of the number of seuen, which may come in comparison with Christ in the worke of the holy Ghost. Therefore let Paule the fourth alone be the sixt beast, and in her let the worke of Antichrist be limited. If it go any further, let there come condemnation that it may be confounded.

And an other is not yet come.

Whereas an other, to wit: the seuenth was to come into the Popish seat before he came, he was not to be accompyed Pope.

And when he cometh he must continue a short space.

When Pius the fourth the seuenth beast came, Antichrist was condemned in him being Pope, and that shortly after hee was created Pope, and not longe after his condemnation being tyed in whoredome he dyed, repeating vnto his last gasp: Deum vereor: Satanaum metuo. That is: I reuerence God with loue and feare. But I dread the deuil with trembling. There is geuen thee heere sufficient sure token and argument to vnderstand Pius the fourth, and that I sayd before. For it is sayd. The beast that was and is not, is euen the eight.

The beast, I spake of, was, and is not, is the 8. and is of seuen that is, is the eight from Leo, if thou recken Marcellus: if thou

reken not Marcellus, which cometh not in the number of the beasts as the other did, he shalbe the seventh beast, and so thou knowest what beast that is, which was, and is not: and also he is in this Chapter, in the former Chapters, and in the two that followe. And that Marcellus came not into the number of the same beasts: some sayd it came to passe, because hee came not to the sealing, as they terme it: for hee died the 21. day of his creation: as a Iohannite which was about him told me was poisoned, some affirmed that he began to thinke of the restoring of Chrystes Wynegarde. And that cause seemeth manifest because he was seene to doe nothing contrary to the duty of a Bishop: and in the first Councell hee seemed to mee, and to some other no ill Nicodemus.

And the ten hornes which thou sawest were ten kings.

As the seven Beasts with the three uncleane spirites were ten: so popish Princes were alwayes their Hornes: & fought in theyr defence. Whereupon by the ten Hornes wee understand all Princes, which at all times by power, & might haue maintayned the Popes tyranny: also because the Popes also brandish their blades, and make warre, they are both spirituall and temporall: theyr tyrannous force also, & their strength is signified, and so both alone by themselves, and with Princes they make warre, but especially agaynst the Gospellers.

Which haue yet receyued a Kingdome. I think here is signified some speciall time: as when upon the death of the French King Francis the seconde, the Guises, and many other with the Queene Mother, and Anthony Kinge of Nauarre did also intrude themselves into the gouernment of the Kingdome, ioyninge all their forces together agaynst the Lord & agaynst his Chyrste. Wyth the Beast. They shall gouerne all things in fauoure of the Pope, and with the Popes Ministers. These haue one minde. These I say haue consulted together with all other Popish Princes in other countreys besides Fraunce, and with the Pope also, & with their power, and might haue fought for the mayntenaunce of the Popish States. These shall fight with the Lambe. In fightinge agaynst the Gospellers, they shall fight agaynst Chyrste: they assembled

assembled together (as I sayd) agaynst the Lord, and agaynst his Chyrste: but at length the Lambe shall ouercome them, and the Iron Rod shall crush them.

And they that are on his side called, & chosen, & faithfull.

They which shalbe called shall ouercome with Chyrste: & not onely the called, but also the chosen. For many are called, but fewe chosen. And when they are called & chosen, they are saythfull to Chyrste, and make not themselves Chyrstes.

The waters which thou sawest. That is put to, that wee may knowe the Pope, and the Romish Church to be the beast, & great Whore. For no other Prince, no other church sitteth vpon Peoples, Nations, and Tongues, as she and the Pope doth.

And the ten Hornes which thou sawest vpon the beast.

There is shewed to be an alteration of the World, that they which did fight for the Romish Church doe tourne the same weapons agaynst her, spoyle her of all her riches, and take away her Seate.

For GOD hath put in their Hearts to fulfill his will.

In the meane season God suffreth them to fight for the Papacy, untill the things be come to passe which are wyrtten in Prophecy concerning the Warre of Antichyrste agaynst Chyrste.

And the Woman which thou sawest is the great City. Is Rome, that is, the Romish Church, which calleth herselfe the mother, and mystress of all Churches: wherein the Pope possesseth his Kingdome aboue the Kingdomes of other, as Pius the sixt expressely sheweth in his forme of Othe: where hee boasteth himself to be the lord & distributor of kingdomes: who in deede hath gone about to depriue Emperours, and Kinges of their Emprye, & Kingdome: to create Kinges, & Dukes.

And doe wee not yet perceaue this? How longe O Lord wilt thou close mens Eyes, and harden their heartes: that they see not with theyr Eyes,

nor vnderstande wyth theyr

mynde?

THE ARGUMENT VPON
the 18. Chapter.



NONE BABILON ARE signified many places wherethe Seat of Babilon is, and not Rome only. Where soeuer then Babilon shalbe ouerthrowne there shalbe the wailing of the Pappst, and the triumph of the godly. And wher one Babilon shalbe spoyled, say also that other are spoyled. For he that hath begun to ouerthrowe, is God, which is not letted but that hee may go onward to ouerthrow that he hath determined to ouerthrow. And in this place remember that saying of Eldr. cap. 16. A sword is sent among you, and who is he that can put him backe? For the same matter is here and there handled.

And after these things I saw another Angell come downe from heauen.

After these things which are declared cap. 16. of the seven plagues, and in the last cap. of the Romish Church, there shal arise a great captaine that shall proclaime victory to the Gospellers ouer the Romish Church & Popish State; there shal the spynge vp in the Church of the Gospellers, many which shall shew what hath hapned to the Romish Church and Popythe state when it hath ben spoken of in the Prophets. Wherefore Iohn in this chapter alleageth the very words of the Prophets as we shall see: as though hee should come into the number of them which shal declare the same, & the Prophets which haue written may seeme to be present to write and speake vnto vs: So playne shal those things be whych they haue coulde vs. Hauyng great power. Then shal the ministers haue great power in whom the Lord shal speake & do, that the might of God and his word in them is to be seene maruailous in martiall sayes, and preaching.

And the Earth receiued light by his Glory.

Iohn

Iohn expoundeth himself, and sheweth what great power shal be, because by preaching the Earthe which was couered wth darkenes shal receiue great light, by reason of the great lycht that shalbe opened in al the holy scriptures whych Lycht of the Scriptures shal come by hys Glorie; that is by the wonderfull thinges which Christe shal doe in destroying his Aduersaries. Then shal all men beginne to vnderstande Prophecy, and beholde the Euentures thereof. And cryed out mightely with a loude voice. The voice of the Prophets shalbe heard throught out the Christians, as the voice of a father & others was heard. Neither shal that voice be in vain, & thereunto consent shalbe giuen to the great wonder of al men: and the things which shal remain in subuoyng the Popish state shalbe atcheiued wth great myght and force.

Great Babylon is fallen, which had subdued to her all the people of the world. Although the time past or present be set downe: yet we ought al so to vnderstande the time to come after the manner of Prophecy. For in Ier. cap. 50. it is sayde, Babylon is already taken, and yet afterward it is said. Behold I stirre vp, & make many Nations to come by agaynst Babylon. Wherefore when it is sayd, Cecidit Babylon, to wit: Babylon is already fallen downe, we ought not so much to vnderstand the time past or present, the time to come, to wit: that after the shedding of the sixte vial, or in the pouring out thereof, or whiles Babilon shal begin to burne, the victory shalbe proclaimed on all sides: that after the same sort shalbe ouerthrowne, vntill shee come to Rome, and there Babylon shal wholly fall downe: & proclamation shal alwayes be made. Cecidit Babylon to wit, Babylon is fallen. For that shal euery where come to passe which shalbe told. For God hath spoken it: & with God which he spake, & which he did is al one, And became a dwelling for Devils. These words are taken out of cap. 13. of Ilay, & out of cap. of Soph. & out of cap. 50. of Iere. & others which haue told y^e Romish church is to be pulled downe, & spoyled, & neuer to be restored, by which city y^e very church is vnderstode. Herof haue I spoke in y^e former cap. & is declared by the ministers of the word: & are the words of Iere. cap. 51. And I heard a voice from heauen, saying: Go out of her my People.

These

These are the wordes of Ieremy cap. 50. 8. and cap. 51. 4. 9. 45.
Here must wee marke that heauen is put for the holy scrip-
ture.

Because of her finnes.

This also is the sentence of Ieremy, cap. 51. 9.

And so is this cap. 50,

28. Because in these Dayes Babylon is to be payd home, as
it is also oftentimes sayd in the Psalmes.

I sit as a Queene and am no Vidowe.

These are the wordes of the Romish and Popish Churches
which thought shee should neuer fall from so great a kingdom
when shee had cast of Chryst from her, and was no Widow:
shee had the Emperour and Kings fighting for her, with which
also shee committed fornication. And the same sentence is in Ie-
remy cap. 50. and 51. And where he speaketh of the mountain
berse 25. wherein Antichryst the Pope is signified.

Therefore in one day.

Chryst is stronger then Tyrants.

And they shall

The Popysh Prynces.

And they which make Merchandise of those things which
concerne Gods Worship. For when the Pope and the Romish
Church shall sell spirituall things, and the thinges that ap-
pertayne to the worshipping of God, shee selleth also men unto
tirauntes, and their soules unto pyrestes that worship her, for
by the pretious thynges are signified spirituall things and by
liuing creatures of sundry kynds of men, and the soules of men.
Whereupon hee concludeth in laying the soules of men, Woe,
Woe. The goodly and fruitefull maners, palaces, & al þ thin-
ges that are here recited were plentifull amonge the Popysh
Clergie, Woe, Woe, is thysle repeated. Because euery where
and

and forer, and also together the Romish Church shall be spoy-
led of her wealth, and Dignities. And the Papists shall be de-
stroyed with Warre, Famine, and Pestilence.

The same sentence is in Ieremy, Cap. 51. 48.

And a myghty Angell lifted uppe a stone.

I thinke that Prophecy shall be opened in the Church where-
in the Romish Church shall be knowne as Hierusalem neuer
to be builded agayne. It is termed as it were a Myll Stone, by
reason of the preachinge that shall be hereafter in the Church
of the Doctrine of the Gospell, of opened Prophecy, and of the
worshippinge, which in the Prophets is described to bee ob-
serued: which is all one with þ of þ Gospell which þ Pope hath
gone about to abolishe. Whereupon it is so sayd to the Ro-
mish Church, as it was sayd in the Prophets: The voyce of
the Myll shall be no more heard in thee.

And the voyce of the Harpers When those plea-
sures shall cease, which are here recited to be in the Romish &
Popish Church: then shall the mynistery of the worde from
her be taken away. Wee shall haue no Popish expositours
of the Scriptures signified vnto vs by Harpes, and Musicke.
There is mention oftentimes made in the Psalmes of Instru-
ments of Musicke, and that which is there spoken, is to be ap-
plied to this place. There shall be no Preachers signified by þ
Trumpets: there shall be no tytled Bishops (as they terme
them) Archbishops, Abbots, Prebendaries, and Popysh Ca-
nons, as there were before, signified by Artificers: because in
those Offices they seeke for Gayne, as Artificers, or Handy-
craftes men doe.

And the noyse of the Myll shall be hard in thee no more.

The gouernment of the Church shall be no longer in the
power of the Popysh Church: and a newe word shall be giuen
to the Church signified by the Myll Stone cast into the Sea: &
the Romish Church with her worshipping shall sincke to the
bottome, as a stone cast into the Sea.

As the lyght of a Candle. There shall be no Judge-
ments, offces, nor Decrees among the Popysh Clergy.

Rr.

And

And the voyce of the Brydegrome, and the Bryde.

The Romysh Church of Chyyst shalbe no more called the Church. This is taken out of Ieremy. Cap. 7. 51. & 26.

Because Merchauntes. The Preachers haue shewed that the Popishe Church hath set all thyngs to sale, the same haue taught, and we haue seene, & through her all the Chyistians haue gone a stray, the story teacheth that shee hath slayne the seruants of Chyyst from the beginning of the Poppysh tyranny vnto the ende. And that in her is founde the bloud of all the sayntes which were slayne on the Earth, is signified, as I thinke, because the same were Papists, which were tyrannes, Scribes, and Pharases: because their counsaile, minde, and study hath bene all one. If they had ben in their tyme, they had done as they did: and this is like vnto that, that all rpygheous bloude may lyght vpon you: and that which Chyriste spake of these our Papistes Iohn in this place reporteth.

THE ARGUMENT V P.

in the 19. Chapter.

(*)



In the former Cap. Iohn seemed to mee to haue shewed & overthrowe of Antichristes state in many places vnto the destruction of the great City, wher Babell hath her seate. Thou, Romysh Church, weigh & matter: thou hast heard speaking of the wayling in the former Cap. and the reioynginge of both partes: and in this Cap. Iohn doth orderly prosecute the story of things to come, what shal come to passe after & overthrowe of the mother Church of cōtentions: and reporteth & prayles, and thanks-geuing, that euerywhere shalbe pceded, & sung to God, also the framing of the renewed Church, and the last warre which they shall haue that followe Chyriste agaynst the remnant

remnant of Antichristes Army which shall be amonge the Chyistians. And here I warne the Reader, that in interpreting I ought to followe the order of Iohn in expounding euery thing he speaketh of: that I may generally declare & thyngs, as he describeth them: and hold in many speciall things which he hath taught to be considered of the Propheets. Touching & Romysh Church, and the Pope I spake more playnely, because Iohn also doth it: wherefore he vled in & former Cap. the very wordes of Ieremy. Wherefore as I haue done hitherto, I will proceede with the rest. When Iohn willet vs to goe to the Propheets, I could take out of them the order of things to come, and open what should fall out in certayne cōtries, and greate Cities; spake more plainely of Sodom, and Armagedon, and to declare the seven thunders, which in the 10. Cap. I recompted not by signes, but by signified truth. But as I sayd, the order of & Prophet was to be followed. Wherefore I will doe the same in these things which cōsue, and orderly will handle that which remaineth: that & interpretation may bee such as they which shall Desire to haue those thynges come to passe, which shall bee declared may sufficiently vnderstande, and they which shall deny them, but litle. Good men shall foresee good thinges, and they that are euill, and would haue euill thinges, let them take heed they in their subtilty be not caught with myshities.

After this. After that Babylon is euerywhere overthrowne, and & Popes seate is fallen: after the great lamentation of the Pappytes; and Joy of the Godly.

I heard as it were a great voyce of many Trumpets.

Many Preachers of the Gospell, many people in many cōtries shall lyfte vp their voyces, they shall holde very Graue Councelles, they shall together praye God for those thinges which bee hath done, And singe

Halleluia, Praise, and Honour, and Glory, and Power.

What sauer hath bene, shalbe attributed vnto God, and acknowledged to come from God. Euery man may easily interpret all these wordes; and knowe vpon what Church the

Rt 2.

Judge

Judgment hath past: to weete, vpon her þ' hath shed the blood
of them that beare the name of Christe. Thou Papist, if thou
wilt not acknowledge þ' fornication of thy Church, thou canst
not deny the murders thereof.

And agayne they sayd; Halleluia. . . . Often, and in many places the Churches of þe saythfull shalbe assembled, they shall haue common prayer, and singe the same prayes unto þe Lord.

And the smoke went up. God shall receaue these praises, and they shall be perpetuall, for a perpetual Victory given vnto them: there shall be an euermore remembrance of Gods benefitts which his People shall receaue: and the same deuine worshippinge shall be euer after, that GOD may euer be fauourable to his People.

And the 24. Elders fell downe. By those Elders are signified the Councels that shalbe held: in which those things shalbe establshe'd which concerne the worshipping of GOD, and Gods Lawe. The Synisters shall not challenge to themselves those things which belonge to GOD and Jesus Christ: they shall not set out to the People their owne in steede of the things which are Christes, they shall not followe the Pope, and the lyke: they shall serue the Lord, and bee faithful vnto him in all admystration.

Amen. Halleluia. The same things that that passe
in the Councells accordinge to Gods worde, all men shall con-
firme in the Churches, and all men shall giue prayse to God
alone.

And a voyce went out of the Throne. The same shall be confirmed by Gods worde, by Moyses, by the Prophets, by the Gospell, and by the Apostles, and as I thinke those things shall be confirmed by some more generall Council.

And I heard a voyce of a great company. These things
seeme vnto me to signifie some generall Councell, or some ge-
nerall Councells: in the which there shalbe **Speakers** of the
worde, and amonge them very many learned men, and gather-
ed out of diuerse places, where there shall be heard disputati-
ons, Sermons, and consultations, touching the truth of those
things which belong to þe worde of God: which also shalbe ca-
ried ouer

the due of all Christians, that they may be heard, and knowne
in all places. Saying Halleluia. And thus he prayed, who
shall restore his Church and Kingdome: For shall come, and
bring out Anaclysts, who shal not able to be overcome.
Lords, pray for us. And pray for us. Where I remember to be the
holme of all the Soules together, because all men are now in
straites, and in danger the word of God and his workes;
and because the renued Church is to be establisht. Where
in men ought to lyue after Christe, and with Christ in whom
iustification, and saluation is to be had. Whereto Church
haire bene such as Iohn himselfe hath deserued Cap. 2. and 3.
Ofen. Cap. 1. and 3. Ezech. Cap. 23. and other Prophecie
elsewhere.

And he said to me, write: Blessed are they which are
hid to the Supper.

will be blessed to be happy: Blessed are they which are hid
to the Supper: after wards it is added: *These wordes of God are true.* Wherefore a greater
thing, and of great weight is alleaged: to witte, that the yf
now to come shalbe blessed, the Pharoes, and Antichrytes be-
ing banished for evermore: and the Godey shall ragne with
Christ, and with him make hys supper, and hys feast of our
union with him, which was signified by the Pascall Lamb, of
which union of the Church with Christ in his kingdome. He
gaue a Pledge in his appoynted supper: & in his death he se-
aled this testamēt with his blood. But this hys was then confir-
med by Gods word to come to passe, is now by hys same worde
of Gods shewen to be performed: or immediately shalbe shew-
ed. Iohn knewe the gyft of the holy Ghost, which in wordes can-
not be expressed, & in his offred blessednesse he coulde not chuse
but fall downe before him hys broughte him so great a message,
especially when hee had sayd: *These wordes of God are true,*
which now shall be seene, to witte, when the Promyses are
performed. The Angell woulde not suffer him selfe to be wor-
shipped: hee lifted him vpp wrythtyng him, and warn-
ed him that *G D D* alone was to be worshipped.

Br 3.

Այդ անիւն

By which we knowe that those Ministers of Christ are with a certaine singular reuerence to be embraced, which teach vs that the blessed lyfe cometh of the Lorde; neyther yet shall they be worshipped of vs: this shalbe a reproche to the Pope who would be worshipped, when he can geue vs no such thing. Christe was not so worshipped as the Pope is: that Antichrist seemeth that he would haue some greater thing to be attributed to him, then Christe hath hadde. Touchinge the recreating of Christe in his second coming it is sayd Psal. 2. Kysse the Sonne. Thou Papist vnderstande this if thou canst. The worshipping of the Pope shalbe forbidden: and howe great a wickednesse it was, it shall appeare when this shall be vnderstoode. Kysse the Sonne. For the spirite of Prophecy is the Testimony of Iesus. I thinke because it was sayd: And the fellowe seruante of thy brethren, which beare witness of Iesus: That all they which haue borne witness of Iesus are sure that those wordes are true: because the testimony of Iesus is the spirite of prophecy, and hee which hath the spirite of prophecy ought to knowe, that God sayd, that wee shal now be blessed euen in the promised Saboth, wherein wee passing our dayes shalbe assured that we shall lyue in Heauen for euer, and that the testimony of Christe is the spirite of Prophecy, Christe himselfe hath witnessed, when he sayth: I will not eate of it, vntill it be made perfect in the Kingdom of God: also, As often as you shall eate of this Bread, and drinke of this Wyne, you shall beare recorde of the Lords death vntill hee cometh: also, I will not drinke of the fruite of the Vyne, vntill I drinke it newe in the Kingdome of God: because vnto that time wee were to drinke the Wyne of his shedding of blood, that is, wee were to suffer with Christ. Now shall the newe Wyne of Pyeth, and euerlasting Ioyfullnesse be drunke in his kingdome, of which thinge all men were meete to haue bene assured, which hether to through fayth haue drunke of that Drinke, and eaten of that Breade.

And I sawe Heauen open. Here Christe amide his Church is signified to fight for her, to Iudge, and bring for her mayntenance of righteousnesse, that hee and his Coheryes may poss

may possesse his kingdome: and that murderers, and thieues may be punished with warres, and the sword.

His Eyes were as flames of Fyre. Hee is God, and a punisher of the Worlde.

And vpon his Head many Crownes. Hee is Kinge of Kings, and Lord of Lords, the God of Hostes, the Saviour, the Deliuerer, the highest Bishop, the Appealer, the Attorer, the Intercessor, and all those thynges which are assigned to him Cap. 1. 2. and 3. of this Booke: neither shall the Pope, nor any other challenge those thynges vnto him.

Having a name written. As the Eye hath not seene, the Eare hath not heard, mans hart hath not thought what God hath prepared for vs through Christ: so can wee not knowe the name of Christe by those thynges which God hath prepared for vs, but lesse the name which is of it selfe in Christ.

And hee was clothed in a Garment dyed with bloude Of this Garment mention is made in Isay Cap. 64.

His name is called the Word of God. Wee call it a Name: but who can tell how much it is in God, and howe much in it selfe? Yet it is signified to vs, that it is the Word of God: that it is that which bringeth all thynges to passe, without the which nothing was made that is made, and that therefore all the Kinges of the Earth are in dayes promised agaynst him.

And the Armyes which are in Heauen. His Members preaching that worde, haue with the word overcome the Papacy, which warre shall also overcome: And therefore it is sayd: Out of his Mouth issued forth a Sworde. With the word, and the Iron Rod hee ouercame them that believed not and obeyed not the Gospell.

And hee shall rule. This is playne, whereof it hath bene spoken Psal. 2. and elsewhere oftentimes.

And I sawe an Angell standinge in the Sonne. By the Sonne I vnderstande Christe, and the Kingdome of Christe established in many places. And I thinke the City of Venyce is heere signified, which in the 30. Cap. of Isay is spoken of

spoken of under the name of Hierusalem, which shall come in
to the Gospellers hands: where preaching, and the Seate of
Chrysie shall bee, there shall they be tolde of theyr destruction,
which shall goe about to renewe the warre, and assen agayne
to assayle the Gospellers: there shall be a Councell, there shall
those things be determyned which shall belong to Religion,
and warre, as I teach in the Prophecie, and haue seene in the
same 30. Cap. of Isay.

And I sawe the Beast, and the Kynges of the Earth.

Here is signified the last warre, wherein the remnant of
Papacy gathered together to begin warre a frethe, and to re-
store Papistry shall be destroyed. The which he will mark
this sayings of Chrysie: And the last shall bee firste, and the
first last.

And the Beast was taken. The head of the Papacy.

*And with her the false Prophet. The Inquisition with
all them that holde with her.*

*Which gave tokens before her. The Inquisition, & Do-
minicans, the Iesuites, and Hypocrites haue done what they
could to hybolde the Papacy: they are found to haue misseled
as many as they woulde to helicue the Pope: they beliened
her was God on Earth, was able to doe all thynges, and the
thynges I spake of before.*

They were cast alyue These seeme not to bee punished

the Sword as they which haue fought with theyr hand,

but they shall be punished more grievously in Hell,

to haue that lot, which the sonnes of Chore,

Datan, and Abiron had.

(6)

THE

THE ARGUMENT VPON
the 20. Chapter.



THE COUNCEL OF THE
Gospellers, (as I thinke) shall bee helde at
Venice: Wherein all the Chrysian people
in the renewed church shall be appealed. But
a thousand daies after, as I suppose, newe
Nations shall arse to oppresse the quieted
chrysians in a gret gathered army, which

Armie the Chrysians shall put to flight: which shall wyne
those Nations with the Word and the Sworde into Chrysie
who shall bee preached in all Places, And they which helpeue
shall be saued, and they which belicue not, shall perishe.

*And I saw an Angell come downe from
Heauen*

The holy Scripture shall bee opened that Satan and the
Deuill may now be able to cast no more Darckenes ouer it: &
also he shall be forbidden to leade men out of the way, as hee dyd
before in seducing the Papists and others, and to sow & seedes
of Warre, vntill a thousand Dayes were come to an end: that
the iudgement may also be among other Nations which haue
ben hitherto without Chrysie, whilest amonge also the Gosple
is preached euery where.

And after thys it behoueth.

There shall be an hurly burly amonge Nations, when they are
to beleue and shall beleue, come into the Church, & they which
shall not beleue be condemned.

And I sawe Seates.

Heere is signified a Councell that shall bee, where & hos-
pellers when Prophecy is opened vnto them shall buylde the
Church, iudge of all Questions: and condempne them whych
haue condempned them. Where it shall appeare who hath ben
Heretickes and Antichrys.

And the soules of them that were beheaded.

¶

And

And as I thinck, those whom the Papacie slew shalbe iudged to haue ben the martirs of Chryst, and their doctrine shall bee allowed and confirmed in Chryst his Church.

*And they which worshipped not the Beaste. The cō-
cell shall iudge theyr cause to be true which were the martyres
of Chryst and theirs also which suruiued & worshipped not the
Pope, embraced none of the things that belong to Popery, not
his doctrine and decrees: & sware not to the Pope, nor bare the
name of a Pappst. [And lyued and raigned. Hee expōdeth
himselfe, because he spake not of them which were slaine vnder
Antichryst: but ouerliued & saw the troubles in other nations,
& the worke of Chryst. Whose cause touching the only embra-
cing of one Chryst in his Gospell shall also bee allowed in the
Council as the same cause of them that were martirs, was al-
lowed. But the rest of them that were dead reuiued not.*

It is hard to expound these thinges before their time. But I
must say some thinge which the present time requireth. By the
rest of them that were dead. Although an other thing be ment,
we seeme also to vnderstand those nations which are to beleue,
and yet abide in death not beleeuing until that by the preaching
of the Gospell the beleuers be borne againe, or elssoones take
life with vs to attaine euerlasting life.

*This is the first Resurrection. Forasmuch the Faithfull
are to be rayled from the dead, and to be brought into the kyng-
dome of Heauen, it is requisite that first in the world they arise
by faith to a new Lyfe.*

Blessed and Holy. For hee shall receaue euerlasting life
and the same shalbe assured to them that haue a part in the first
Resurrection. That is, which beleuening the Gospell haue risen
to a new life in Chryst. *In those the second Death hath no
Power. Death and the Deuill haue no Power ouer them to
bryng them vnto the standing pit of fire and brimstone.*

But they shalbe the priestes of G O D and Chryst.

They then which beleued the Gospell when the Council of the

the Chrystians was holden shall continue in the worshypinge
of God and Chryst, until they be brought to the warres of na-
tions, when also amonge them the beleuers are to be rayled
by, which may be brought into the Life of Chryste, and see the
Kyngdome and Worshipping of Chryst established ouer the
whole World.

*And when a thousand Yeares are ended, he shall bee
lemjed.*

A thousand yeares after the established state of the Gospell
amonge the Chrystians, certayne People which are spoken of in
Ezech. cap. 38. and 39. shall arise and make warre agaynst vs
which shalbe the pauilions of the saintes, & the beloued Citie.

And fire come downe from Heauen.

Which what fire those wicked ones, and other Nations are to be
destroyed, it is hard to say. But hold this for a sure ground
Chryst will himselfe a God of hostes agaynst them. Eze-
chiel at large expōdeth this cap. 39. Of the thousand yeares
because by them are vnderstode dayes, I will say no more. For
the renewed Church and Gods Kingdome seemeth not to con-
tinue a thousand yeares, vntill after a thousand Yeares other
thinges shoulde be signified. As the forty Dayes of Ionas were
brought into yeares.

And the Deuill which seduced them.

Here I thinke must be vnderstode, that the Troubles to
come betwene Nations is hypesely comprehended: and per-
happes wee muste vnderstande that they are to come into
E V R O P E, but at a certayne Tyme. But whilst the Gos-
pell shall be preached amonge them, and shall make warre
agaynst all them that amonge them beleue the Gospell:
that they shall styre by the same warre. But he amonge
the which was before amonge vs. Whosoether it come to passe,
(For the Event shall be in the latter) the unbelieuers are to
be destroyed & the beleuers shall remaine aliue, & to the Death
which

which stirred by the unbelieuers to warre, and the beaste, the Kings of the Gentiles, and the Nations which were without Chryst, false Prophetes, Mahometicall Priestes and others shalbe cast into the standing pit of fire, & shalbe tormented Day and Night world without end.

And I sawe a greate Throane.

The preaching of the Gosples hath overcome the wicked ouer all the World, and chryst hath ben their Lord and conquerour. And so all their countries came to the Gospellers. Wherefore it is sayd: I sawe a greate Throane. For Chryst shal bee worshipped in all Lands, and of him alone there shalbe one onely kingdom of righteousness.

From whose sight the earth and the Heauen wente backe.

By the Earth I vnderstand wicked Kinges, and as many as fight with weapons. By the Sonne Mahometicall priestes and the like fighting with the word: all which shalbe founde overcome both with the iron rod of Chryst, and with the worde of the Gosples: that all tyrannous states and false Religions may be abolished.

And I sawe dead both Greate and Small.

This place which is also cap. 12. of Daniell, is heard. But if some other thinges are to be vnderstode, I thinke also that wee ought to know it. All they that were not in these Dates, and in like sort sinned and beleued not that they should in like manner suffer punishment as they dyd which beleued not, and lyued wickedly, all whose workes and deedes are in the sighte of God, as if all thinges were written in the booke of Lyfe.

And an other booke was opened which is the Booke of Lyfe.

Like wise also they which in time passe beleued and lymed Godly, God shal reward as they were rewarded which beleued, and became Conquerours against the wickednes of satan.

And they were iudged Deade.

As I said, accordig to those thinges which they did in this life.

And the Sea gaue vp his dead.

By

By the Sea I thinke those are vnderstoode which liued in the Church accordig to the Gosples and Gods word. By death and Hell, the Wycked to greeue by the Deade, I thinke signifieth that those are dyscouered that not so much as one can bee hydden from God, and that all they workes are enroled in Gods sight.

A N D every one is iudged after his workes.
The Godly and the vngodly.

Hell, and Death.

Sathan the Deuyll and his Angels: and what shouer brought Men Death, and Hell: shall bee cast into the standing pit of fyre, to rule no longer in the Worlde, to seduce Men no longer, and carry them from Chryste.

This is the seconde Death.

To bee caste into the standing pit of fire and Byrnstone.

A N D which is not founde wrytten in the Booke of Lyfe.

As Sathan the Deuyll and all Wycked Spirits were cast into the standing pit of fyre: So also all Wycked men are sayd to be caste into the same standing pit, and which are not founde wrytten in the Booke of Lyfe.

(:.)

Sf 3.

The

And, who founer was not founde written in the booke of Life was cast into the lake of fire.

THE ARGUMENT VPON
the 21. Chapter.



Here is described an innouation of the worlde, a new state Ecclesiasticall and politicke in one new Church, and in one new kingdome of Christ comprehending the whole Worlde.

An I saw a new heauen and a new earth

When all things shal come to passe whych are spoken of before, behold a new state of the spiritualty and Laityc shal appeare and bee scene, Christ sitting in a great & white Throne, as it is sayde a little before: & the Papyllcall, Mahometicall, and other states being subdued.

For the first Heauen, & the first Earth vanished away.

All the first Ecclesiasticall Popish state, and the Mahometicall vngodlines. Likewise the tyrannous state that was among the Christians, amonge the People and Nations which were without Christ shal be ouerthrowen. And now there is no Sea. There are now in the worlde no Popish whales, nor tyrannous enemies of Christ. God hath set a limit to the sea that it should not rise vp and torce the Earth: He hath bypiled the vngodly that they should not afflict the Godly otherwise then bys will is, and hath now roated them all out. These things are declared in the Prophets, & especially in Ilay cap. 65. where also it is sayd, Behold I make a new heauen and a new earth, and þ first shal not be remembred. Consider there also in heauen and earth the state to come of the saboth on earth. For he describeth it afterward on Earth. Consider also the same in Peter. who termed the state of men before the flood heauē, that thou maist vnderstand when he saith, & the heauens which are now. Likewise: but wee looke for a new heauen & a new earth accordinge to the promise, in the which righteousnes doth dwel, in like māner for a new state of the worlde. And when we shal know thys he will seeme after ward to aske vpon what cause & why ther is speech made of a new heauen. I will speake mine opinion. Was

was made after the image & likenesse of God on Earth, that which God the father he might obtaine euerlasting life in heauen. & in the meane season whylest his life was to be led in continual Pilgrimage, he should liue, thinke, & do the things that concerne the Sonnes of God, & heauenly things: that it might be wyth the Heauenly, heauenly. Which Paule seemeth to signifye, who saith: Your Conuersation is in Heauen. Likewise, You are not guesstes, and straungers, but Citizens of þ sainctes and of Goddes Houli holdr. Likewise your life was hydden in Christ. For that which was set out to vs, was also set oute to Adam himselfe. And þ things I spake of in the first chapter of this booke touching God the Father, the son, & the holy Ghost touching the 7. spirits that stand before the throne of God, and the like: were for him to loke vpon, wherein consisted his worke that he liuing on earth might be occupied in heauenly thynges and might do the things which belong to the inhabitants of heauen. Therefore þ church was then both in him & his wife, wherein they liuing as the inhabitants of heauen, and bearyng Christ in themselves, his Church commeth vnder the name of heauen. And this was shewed when Adam was led aparte from other Lands into the Garden: into the paradise of pleasure, þ he might liue, & with heauenly creatures do heauenly things þ he might agree in one with the Angels, & wyth all creatures to praise God, to accomplish the worke & office apooynted him by God, & to obay him alone. Which things we shall put in execution in the new heauen, and the new Earth as we are warned in the last Psalmes. For that which shal then be don, was mete euer to haue ben don when the Church was, And least that mā should be carried away from thys agreement and consent of obaying and prayling God with all heauenly and earthly Creatures, God byd forbid Adam those thinges through the which he myght goe backe from his obedience, and from his prayles. And mā wēt back as we haue known, & lost þ blessing he had. The Adā & Eue left of to be heauē, they beca void & empty erth & þ heart of mē which came after was darkned. At lēgth those heauens whych then were when the Worlde was ouerflowne wyth Water, ceased to be, as Peter sayth. But God again callecth man backe vnto hym, and vnto heauenly Thyngs through
a new

a new regeneration which is perfected by faith. Wee byngeth man through the 7. seasons or times, and through the 7. Kingdomes of his holy Spirit: wee byngeth him through the three states of Circumcision of the Baptisme of water and of the baptism of the Spirit: he may be called back to the same things in the beginning were set out to Adam. But in those things which belonge to the seven ages, and the three states, we haue seen in Genesis cap. 1. And in the cap. 1. of this booke, that the course of the Church hath ben according to the course of heuē which wee see & like vnto the supercelestial Hierarchie that the Church beareth the name of Heauen, as it is proued cap. 1. of Genesis. But when the politicke state was established after the persecution of the Partirs. and Adam, and Eue were in the Garden of Chypst, the tempter was at hand to withdraue vs by Antichypst from Gods obedience, and out of the Garden of pleasure. Wherefore the iudgement with fire and sword is now at hand, that the Ecclesiasticall and politicke state of the present time may be taken away and destroyed. especially the sea: where in swim huge whales and greate Churtpoles of the Church. And this state of the World is the first Heauen and the first Earth, which is banished away. But the new heauen & the new Earth seeme to be a new state, wherein Sathan shalbe cast out no longer to tempte: and lead men away from Gods obedience and Antichypst and Tyrants shalbe no longer. God himselfe shalbe hee that shall keepe vs in those things in which Adam and the churchmen with al the People ought to haue abiddē, as he kept the angelical Spirits in being theyr duty: he might be no more cause to cast them of from him, and from his heauēly Seate: So will he holde in, that we neuer goe back frō him. And when it cometh to passe: we shal possesse Gods Spirit, & spirituall giftes as loel recordeth cap. 2. we shal obtaine also temporall things as I say declareth cap. 6. Under the new heauē & the new earth righteousness & peace shal raigne, in these shal be the innouation spoken of by the Prophets. in these shal be the innouation which Iohn doth here after ward declare. And thus haue I spoken why the Church was termed a new heauē & a new earth. Now wil I briesly go onward with the rest.

And

And I Iohn. Hee that receiued the thynges past, present & to come, the Father, the Sonne and the Holy Ghost, and the seven Churches, doth here in one place gather the Members of God from the beginning vnto the ende, in mourning bymselfe one Church: all which things as they were shewed vnto him: So shall wee see them with our Eyes.

The Holie Citie. The Church sanctified in Chypst Newe. Differing from that was in the time of Popery.

Comming downe from Heauen. Spirituall or perfected by the holy Spirit.

Proryded by G O D. Predestinate, Elected, Redeemed Sanctified, Perfected, and doctored as a Bride is by her Father when he geneth her to her husband. Wherefore the same Church which he did predestinate and promise to be before the world was made, he created from the beginning, and in the first state. He fortified in the second state, and perfected in the third. Hee Redeemed, Beautified, and Sanctified her being deliuered from the Papacy and brought out from the Unfaithfull, which hee Adversaries byrrow out of all Countreies to be deliuered to Chypst alone possiding her, and afterwards to byng seach & faithful from Chypst to Chypst.

And I heard a great voyce out of the Throne.

This voyce came from the Gospellers, and from Chypst who sayd: In the house of my Father are many Mansions places. Likewise, Receiue the Kingdome prepared for you from the beginning of the World. Likewise, hee beseecheth his Father that they which beleued may bee in him. And the like: And when those Thynges shall bee had Euerlasting in Heauen, they shal also be had on the Earth, when that which followeth shal come to passe.

Behold the Tabernacle of G O D with Men, and hee shall dwell with them.

The Father, the Sonne, and the Holy Ghoste shall euer be in the Church, and in all the Faithfull. As it hath ben signified in Ezechiell cap. 1. By the Raimbome, and where G O D shall be there shall all good thynges bee. And hereof it will come.

come to passe, that men shalbe constant and holy, because God shall haue his seate with men, and dwell in them: The Lordes second coming in spirite shalbe knowne, who is GOD, in whom is the Father, and the holy Ghost.

And they shalbe his People. And not þ Popes, nor any other tyrants, and agayne God shall bee with them they: *And God shall wipe away all their teares*

We shall put away all the miseries of the states past, whyle wee were under þ tyranny of Esau, who hath borne rule hitherto, whylest the Pope and other tyrants beare the sway.

For the first went away, The state of Esau, which continued into this time, where in the state of Iacob beginneth, as it hath ben sayd in Eldershal now haue amende.

And he which sitteth on the Throne saide.

This is added, that by Gods word we may be certayne of a new blessed state, euen in this world. For þ the Evangelistes & Prophetes haue spoken are the words of God. And perchance at this time the Word that mooueth be had for the exposition of þ Word hitherto giuen be, & furthermore we shalbe more assured that he is that maketh all new thinges; then those are not to be chaunged by any creature. For there is no power nor might agaynst God and God chaungeth not as man doth.

[And hee sayd vnto me, And God added moreover, Write. That which shal assuredly come to passe, and that the remembrance of those words may be euerslasting.

For these words are Faithfull and True. I will performe that (I sayd) that I wil do al new thinges, and as I sayd, it shall so come to passe. The Pope hath ben a liar, & hath brought to passe none of the things he promysed.

And hee sayde vnto mee.

We brought forth an argument, that we may bee assured of the inuocation of all thinges, & of the blessed life that shalbe in the Kingdome of Chryst. Sayde, is thysle set downe, as before in the thyrd Verse God is thysle set downe: because they are the which beare witness in heauen, the Father, the son, & the Holy Ghost, and here with those repetitions of the name of God, and of the verbe,

the verbe sayde, to the end we may consider that the same Hieries are in the Prophetes. He which sitteth in the throne sayd that thou mayst understand the Father making and creatinge all thinges, and that the saythfull Soueraine, and the very Holy Ghost is in him, and which sayd. Write these words, they are faithfull and true: Let it be the word of God, who spake þ truth in the Prophetes by the holy Ghost, and afterward by himself, and which sayd: It is come to passe, let him be the same son of God coming in swifte, by whome hee may bring to passe all thinges foretold and promysed.

It is come to passe. That is all that is come to passe whych I spake of in the first Chapter of Genesis, I sayde. Let it bee light and so forth, as I sayd, which I was to bringe to passe in the seuen ages of the world. As I sayde, say I: so came they to passe, and now are we in the seuenth age, and behold the saboth where in men cease for the first workes of the life former ages, and that cometh to passe whych concerneth the entrance into the seuenth.

I am, and, The beginning and the end. What these signifie I haue said in the beginning. Now is it sufficient for me to say, that Chryst is he by whome all thinges were created and made from the beginning unto the ende of the world. Therefore by whome all thinges were created and made whych we haue seene hitherto by the selfe same the blessed state of his Kingdome shalbe created perfected, and preserued.

To him that is thysle. The blessed state then whych hitherto all men looked for, shalbe had of mee for nought promised in my Gospell: sayth Chryst. It shall not bee geuen for reward as it was in þ time of Poperie. Moreover I shall giue Chetlastynge Lyfe in heauen, for nought. In the meane season sayth Chryst whylest yet men fight with Satan and Antichryst, and with al the wicked.

He that shall overcome, shall receaue all thinges by inheritance.

Both in Earth and Heauen.

¶ 2.

Bud

But for the fearefull. For them that flee from the conflict, and for the unbelieuers, &c. The second death is prepared in the standing pit burning with fire and Brimstone.

And one of the seven Angels came vnto mee.

They which preaching the Gospell brought plagues vpon the unbelieuers, & the overthrow of theyr states do shew & declare to the beleuers that the blessed lyfe commeth from Christ which they shall haue in his Church. And this is here set out. And hee tooke me vp in Spyrte. To bee led or rauished in spyrte, is to haue all the senses of the body a sleepe, and to see and perceiue through the spyrte alone. Hee seemed to bee led vp to a great and high hill, that the better he might beholde the whole city: and by the huge high mountaynes it is signified that by the spyrte of the Law, of the Gospell, and of Prophecie wee ought to beholde this City, and there to find her described.

The greate Citye. The Church ouer all the World. Holy. Sanctified in Christ by the Father through the holie Ghost.

Hierusalem. This name is added, that by those things which are contayned in the olde Testament touching Hierusalem, & his Temple we may beholde this new and great Hierusalem: the Church her selfe, because the one was signified and shadowed in the other.

Comming downe from Heauen. This is often repeated that at length we may know that the new Church of the third state is created, renewed, perfected, and beautified by God.

Hauiing Glory. Because God in her hath wrought all thynges in geueing saluation against sin, Death, Satan, and Antichrist: because shee was predestinate, & chosen by God: & because she shall euer haue God in her. And his light was lyke to a * Stone, &c. In this similitude (I thinke) is signified that the Church shall be without the Darckenes of the first former ages, which were contayned in lycht and darckenes, as is to bee seene in Genesis cap. 1. and her Light is no common light: but the light of Iesus Christ Gods son the immaculate Lamb: & y we shall know in him the treasures of Diuinity, & be partakers of his light & life. And hath a great & high wal.

¶

All these things which are spoken of, seme to me to be referred to the word of God & the Church, & the walles may be & saythful of whom the Church doth consist and the Doctrine may belonge to the Church wherein this was appointed. This wall is great because the Church is spread ouer all the earth, bygher because she is ioyned to God & his Angels, euery one in the Church aspyrith to heauen and to God, from whence they wer broughte. *It had 12. gates, & in the gates 12. Angels.*

There are put 12. Angels in the 12. heads of the chyldren of Israel, that is: of all the beleuers by reason of the immuatyon through the word of God. Wherby all the beleuers are born anew. The ministry of which Word was assigned to the 12. Prophets. For by open Prophecy which is of the Israelites we must enter into the interpretation of the city, which is contayned in the holy Scriptures, and ought to know that the beleuers are the very City.

And the names therein written, which are the names of the twelue tribes of the Chyldren of Israel.

We repeateth the names by reason of the entring of the Gentiles into the 12. Tribes by the same faith, that sayth and promise may be vnderstoode to be the Gate through the which all men enter into the holy City, and therein may bee made the citizens of the saints, and the household seruants of God.

On the East parte were three Gates.

This deuision semeth to be in Ezechiel, and elsewhere. I thinke that the trybes are not heere named, but that generally mention is made of al, that there may be vnderstoode to be one knot of beleuers in one Church.

And the wall of the city hauing 12. Foundations.

That thou mayst bee in the Church it behoueth that thou bee made a member thereof by the word of the Gospell, whych the 12. Apostles preached.

It had a measuring Rod of Golde.

The preaching of the Gospell which is the power of God, is the measure wherby euery one reckned in the Church wherby he is established in her, wherby he is made one in her wyth o-

ther.

¶

* A Iasper stone cleare as Christall.

ther, and the rod of measure is of Golde, because euey ones faith & worshipping is examined by the touchstone of the Spirit. by the whych Spirit hee may come into the same Measure with other, that wth other hee may be of the same church and one Church.

And the City stonde foure square.

Thou shalt haue in thee those foure thyngs which in christes Faythfull Seruauntes that shall bee were sayde to bee required in my Preface vpon E X O D V S. Thou shalt bee constant and grounded in **C H R I S T E S** CHRISTES, and shalt make thy Location assured.

A N D the lengthe is as much as the breadth.

It hath equally the uttermost partes of the fower quarters of the Worlde. And all the Faythfull at once shall be brought into the promised Possession: and in one Worshipping of the Spirit, which is in **C H R I S T E S** IESVS, all shall come perfecte into the Body of **C H R Y S T E**.

A N D hee measured the Citie wth a Golden Rod.

Because the Preaching of the Gospell accomynge to the whych I haue saide that the Faythfull are measured in the body of the **C H R I S T E S**, shall Possesse as much as that Citie is, which shall reach as farre as the Preaching shall passe, and the Preaching shall passe vnto the fower uttermost partes of the Worlde, and in them shall it measure the City of god neither shall ther be any thing in this measuring but the city of god.

B Y the Space of twelue Thousand Furlonges.

As there are of euey Trybe twelue Thousand marked: so shall the measuring be of twelue Thousand. But because the city is foure square, and on euey side it is measured according to the lengthe, heighth, and breadth: there will be a hundredth Forty Four Thousand Furlonges. Whereupon it followeth.

A N D hee measured the VVall thereof a 1440. & foure Cubites.

But I O H N maketh the number of the furlongs to agree wth the number of the cubites, (as I thinke) because vnder the type and figure

and figure of the City is vnderstoode the Church of the twelue Trybes, and vnder the Wall, man.

The measure of a Man, which is of an Angell.

I thinke this is added, that may be signified which I spake of, that the mynde is to be remooued from the City to the Church, from the Wall to Man, from the Body to the Spirit: That not onely wee shoulde tourne the mynde from the Earth to Man; but also from the Carnall man, to the Spirituall man. The firste Hierusalem was earthly, the seconde was flesh, when Christ tooke our flesh, and made GOD to dwell in man: all the thirde shall be the Spirit, that in Christ wee may be made the Childe of God, not in parte onely, whych came to passe in the Apostles, and in the Believers in the Apostolicke Church; but also in all, or of all that shall be in the Worlde: there shall be made one Spirituall Church in the Sonne, by the Father, through the holy Ghost: wherefore the first Earthly, & stony Hierusalem was pulled downe: Likewise the seconde in tyme of Popery drawinge after the flesh: but the thirde beinge Spirituall shall be euerlastinge made in heighth to his length, and breadth.

And the building of his VValle was of Iasper stone.

That which I sayd, seemeth here to be expounded, whillett by the holy Ghost the building of the City is signified, which is pure Golde in Christ the Sonne of GOD the true and pure Golde.

Lyke vnto pure Glasse.

Iustified in Christ. For by the holy Spirit wee vnderstand all the faythfull in Christ made the Sonnes of GOD in one Church: washed, and clenched from sinne by the bloude of the same Christ, in whom at length they are founde iustified, and sanctified. This sentence hath Paule expressed in these wordes: For by one Spirit wee were all baptysed into one Body, and haue all druncke together in one Spirit.

And the foundations of the walles of the City were garnished with

wythmaner of Pretious Stones. Paule sayeth that none can lay any other Foundatyon besydes that whych is layde, and that is **C H R I S T E J E S U S**, and in an other place he sayth, that the faithfull are grounded vpon the foundation of the Apostles and Prophetes. And a little before Iohn sayd that by the 12. Foundations are signified the Names of the twelue Apostles. But heere it is sayd, that the foundations are garnished wyth all maner of pretious stones. Where vpon there appeare three Foundations, Chyyst the Foundati- on, the Apostles, the Foundation, and pretious stones: the founda- tion. And to set many words aside, Chyyst is the onely founda- tion, whych the Apostles haue preached: and that which the A- postles preached by interpretations, expositions, and amplifi- cations is made clere, plain, open, and manifest: by those which are skilfull in tongues, and abound in the spirit: who by their words who by theyr blood, who by the losse of theyr liues haue witnes- sed the same in the World. All these things are attributed to the Apostles in these twelue pretious stones: and in all things appertayning to the twelue Tribes, who afterward laboured in the same Gospell after the Apostles. And these 12. stones do signifie the vertues of Gods son signified in this word Iehoua, thysse repeated by Moyses: as is to bee seene in the Ephod. Whych vertues Chyyst hath marked and imprinted in the 12 Apostles, and in the 12 Tribes of the Children of Israel. And thys also sheweth Paule, where he entreateth in the first Epy- stle to the Corinthians, of the gyftes and rewards bestowed v- pon the faithfull, and imprinted in them, registred in the Church by the holy Ghost. But that the pretious stones are added by the preachers, and Interpreters, Paule hath taught, where hee sayth. Vnt if a man buyld vpon thys Foundation, Gold, Silver, pretious stones, Wood, Hay, and Stubble, euery ones worke shalbe manifest, whych doubtlesse shal now come to passe: and the Golde, Syluer, and pretious Stones shal onely remaine. But the other shalbe consumed by the fire, others will say more of the pretious Stones.

And the twelue Gates.

In the Doctryne of the **A P O S T L E S** there were put

put diuers kindes of stones, the Pearle is only put in the gates for an Ornament: because (as I thinke) in Prophecy is requi- red a playne rehearsall, and a naked exposition of the things which hapned, as they were tolde before. But the handling of misteries seemeth to mee to be manifolde, and the unfolding of the Apostles doctryne to be diuers. Wherefore Paule doth often repeate, that he speaketh things which many hundred yeares past were mystically taught, although oftentimes they helpe one another: and the Apostles entreate of matters of Prophe- cy: and the Prophets of matters of the Gospell. The one after the maner of the Apostles doe preach, the other after the maner of the Prophets doe promise, and threaten. And because through Prophecy an entry is made to Interpretation, and to Myste- ries, and euery Gate is of Pearle at this time it is signified, especially by Prophecy that wee ought to enter into the inter- pretation of the scriptures, when a new state of the World, and a eternall peace is brought vs by Chyyst. For in the 54. Cap. of Ilay, Pearles are put for one continuall state, which shalbe the state of perpetuall peace in the Kingdom of Chyrist, and this is that onely Pearle that we are to seeke for.

In the street of the city, as cleare as a Glasse. By the streete a place shalbe to all men. I thinke the faithfull are sig- nified, which haue not the mystery in the Church, which are signified to be of one body in Chyrist, to followe him in all his lyfe, not now retayninge the maners of Satan, and the wicked that were before, and in all the time of Papistry, as the maners: so shal the speeches be renewed: that grate and earnest things shoulde be done and heard of the People, and shoulde expresse in their life and maners the things that are of Chyrist. And because it is sayd afterwarde: The seate shal be helde to God and the Lambe: the ryghteousnesse, and truth is signified: which shal be hereafter in iudgements, when Chyristes Kingdome shal be cleare. The Lawes of God shal be playne, and open, when Moyses is thoroughly expounded.

And I sawe no temple in her. God is euery where, who sayth in Ieremy Cap. 33. I am he that fill Heauen, and earth. Then God, and Chyrist Iesus shal be worshipped who filleth the whole

Having sun try
vertues, & euery
one in his kynde
good: so shall all
Chyristianity ap-
peare in euery
estate to be that
it ought.

whole worlde, wherein wee all are. Wherefore God sayth in the 66. Cap. of Iſay. Heauen is my royall Seate, and þe earth is my ſeate ſchoole: what houſe is this that you will build for me: it ſhalbe opened what was ſignified by the whole Tabernacle. Euery one ſhalbe the temple of God; (as Paule ſayth) whom we ſhall prayſe, and preach glorious with ſpirit, and ſound, wyth ſpeech, and voyce.

And that City ſhall want neyther Sunne, nor Moone.

There ſhalbe no more Popiſhe, nor tyrannous magiſtrats; nor Popiſhe lawes, neyther worſhippings.

For the Glory of the Lorde doth lyghten her, and the Lambe is her light. Both offyces alſwell þ Eccleſiaſticall as the Politicke ſhalbe directed by God þ Father, and Ieſus Chryſte: that the thinges which are true, juſt, and ryght may be done, and gouerned among his People.

And the people which was ſaued ſhall walke in the light thereof. The People ouerluning þ other ſhalbe inſtructed, and prouided to vnderſtand, & doe thoſe thinges in Gods kingdome, which ſhall belong to the People of God. Whereupon there ſhalbe a marueplous agreement betwene þ Magiſtrate and the People about thoſe thinges which ſhalbe meete to be done of both: and there ſhalbe Loue, Good wil, and Charity one towards an other.

And the Kynge of the earth ſhall geue her their Glory.

The glory of Kynge not only Chryſtians; but alſo of other Nations ſhalbe to come to þ Church, which came downe from Heanen: wherein they ſhall be glorious in the gouerninge of Chryſtes Kingdome: and they which doe otherwiſe ſhall remaine without glory.

And the Gates thereof ſhall not be ſhut in the day time.

There ſhall not be now ſo many Clatches, and Garſons to dyue away the Enimies.

For no Nyght ſhalbe there. There ſhall not be þ darcke- neſſe of the Chylde of Eſau that was in time paſt, who were Quarrellers, and Spoyle of other mens goods: there ſhall not be

not be ſuch Pryde, nor Couetouſneſſe as there was before, nor any other.

There ſhall no fowle thinge enter into her, & which doth the thinges that are accuſed, and embraceth lyes. Wee that hath Eares let him heare.

Sauinge they that were written in the Lambes Booke of Lyfe. Whereupon it is ſayd Pſalm. 15. Who ſhall reſt on thy help Will: He that leadeth an vncorrupt lyfe, and doth the thing which is right, and ſpeaketh the truth from his heart: Wee that hath vſed no deceit in his Tongue, nor done euill to his Neighbour, and hath not ſclaundred his Neighbour: Wee that ſweareth to his Neighbour, & diſapoynteth him not. The ſame haſt thou in Iſay Cap. 33. and Pſalm. 24.

THE ARGUMENT VP- on the 22. Chapter.

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Here is ſignified the gouernment in the remanent Church, and what maner of gouernment ſhalbe in the eſtabliſhed kingdome of God. Wee concludeth that the thinges are true that are ſpoken of in this Booke. In the ende of the Reuelation all are warned, that in the meane ſeaſon they may liue vprightly, and godly, when

Chryſte is looked for the ſeconde time, and to come agayne, to bring an ende of euils, and euerlaſting life. For nothing otherwiſe, nothing leſſe of thoſe thinges which are ſpoken ſhall happen, then Iohn hath ſpoken of them.

And ſhewed me a cleare Riuer This ought we to know which is ſpoken before in many places, and here alſo, that the ſeate of God and the Lambe ſhalbe in the Church: and þ there-
Ab. 2. fore all

fore all the Government of the Church mentioned in the former Chapter shall ever hereafter belonge to God and Iesus Chyist. Whereupon in this place a Ryuer as cleare as Chyristall is sayd to come out from the seate of God, and the Lambe, because the Lorde shall geue his Spyrte with great power, science, and knowlodge: wisdom shall be geuen in gouerning the Church, & true & iust things may be decreed: then righteousness, and truth shall alwayes raygne: that the thyngs that shall be determyned in Gods kingdome shall not bee repproued. This Ryuer shall bee as Chyristall, because all thynges in the Kingdome of GOD, as I sayd, shall be true, and iust: and the thyngs that shall be determyned, shall not haue difficulties, and darcke questions, as we haue had hether to. The holy Ghost shall instruct all, doe his endeouour, and shewe his power and strength, & the thyngs which shall be knowne holy, & righteous, may be finished & performed. In this knowledge, & worke, shall also be euerslasing: into & which we shall be brought by & same spirite: the Prophets are full of these Promises: which euery one in them shall be able to see, & at length he may know that & Prophecy of & Reuelation is all one with those thynges which ether Prophets spake of before & Lords comminge in fleshe.

Amid the streete on both sides the Ryuer. In & streete, that is, in the place of iudgment, in the office pollicicke, there shall no death be set out: there shall no speare be set vp, nor any Badge of tyrannie, or hope: but lyfe, and Chyriste the Redeemer, and sauour shall be set out. This then shall be the purpose of all them that shall gouerne Gods Kingdome, & Church, that Chyriste should beare rule in all, that euery one should obey Chyriste; and that euery one should be partaker of Gods Kingdome, and of euerslasinge Lyfe. But there shall bee in the Streete, and on both sides of the Ryuer the Tree of Lyfe, because the Rulers of the state of the Christian People shall also behold it: that all may be Chyristes subiects, followe Chyriste, and enioy his Kingdome. They shall not followe Adam, nor the hope, which haue eaten of the Tree that stood in the middle of Paradise, and made themselves Chyristes: nor others, which haue sought for tyrannie: they haue eaten of the Tree of

Tree of the knowledge of good & ill; they would haue themselves to be in the place of Chyriste, to prescribe & worshipping of God, and all the order of a Chyristian lyfe. Howe the mynisters of the word, & Kings gouerning the Kingdome of Chyriste, shall doe themselves the thynges which concerne Chyriste, and see forth the same to others: that both together may obayne euerslasing lyfe.

Which were twelue maner of frutes. The gyftes of the holy Ghost, the rewardes, and vertues signified by the twelue stones, of which I haue spoken before, and here in the frutes of the tree. They shall shewe their force, and worke in & Church by teaching, interpreting, exhorting, reasoning, ruling, contemplating, by regarding charity, and by doing all other thyngs, in the which the worke of the holy Ghost may appere in euery worke, and in euery thinge in all mans lyfe.

Feeling his fruite euery Moneth. Whereas there are twelue Apples spoken of, wee ought to vnderstande generally that the apples ought to appere in all them that come into the number of the twelue Tribes, & by euery moneth I would vnderstande that Chyristes mynisters at what time soeuer they haue gouerned his kyngdome, and Church, ought to bee careful to haue their worke appere, and that the frutes of their gouernment may be seene, & they may be mynisters as it were in the zodiacke, in the Gyrole of Chyriste, that they may spread abroad that vertue ouer all in the twelue partes of the large Heauen, and of the Church of the whole worlde which Chyriste the bygyht Sonne shall at all seasons powre into one of them: that both they which bestowe, and they to whom the vertue of Chyriste is communicated, may enioy the fruite of the vertue communicated with them: and here we must marke that which is sayd, that the tree bringeth forth fruite. Because none shall bring forth fruite but hee that shall abide in the Cypne, and the mynisters which are gyrded with Chyriste must take heed & the Gyrole be not cast into the water, to rot euen as it is fallen out in these dayes, as Ieremy Cap. 13. declarcth.

And the leaues of the wood or tree serued to heale the People. Chyristes mynisters shall not onely preach, & teach,

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ed of that,
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and expose the word of God purely, & sincerely, as God hath taught: but also by their example, chaste life, and incorrupt manners haue verily profited people: that besides their doctrine they also shewe them examples of following of Christ. This haue I spoken to expounde the History. Christ will giue other things by others. This notwithstanding seemeth also to belong to the History, because the things that are spoken of in this place, and perchance also the things which were declared in former Cap. are also Images of the Church that shall be in Heauen, and of the euerlasting Kingdome, and of euerlasting life that we shall haue in Heauen. But to thinke vpon, these things shall belong to the tyme of the renewed Church.

And there shall be no more curse. There shall be no Pope nor Tyranny, nor wronge, nor lye: there shall be as it is sayd afterward, no more Dogges, Enchaunters, sorcerers, & so forth: but the seate of God, and the Lamb shall doubtlesse be in that City, & Church. And here the reason is alleaged, why there shall be no more curse: and also we shall see he speaketh not onely of euerlasting life; but also of the gouernment of Gods kingdome, and Church: and because it followeth afterwarde.

And his seruants shall serue him. Not the seruantes of Satan & the Diuell; but the seruants of God & Iesus Christ shall gouerne his Church; shall trim his Candle, doing the will of God, & before him shall bring their fruits.

And they shall see his Face, and his name in their Foreheads. That Christ shall hereafter be with vs, and shall geue no more place to any Antichrist, and tyrant, as it came to passe before, and is often spoken of in the Prophets. Wherefore the mynisters of Christ are sayd to see his Face, because his iudgment shall last euer after, and Christ shall shew himselfe in punishing sinnes, and in chearishing the good: afterwarde shall they knowe, and perceaue that they in Christ are the Children of God, that they will neuer doe any thinge but that which concerneth the will of the Father, and Iesus Christ: whose Kingdome doubtlesse they shall possesse, and alwayes see God presente in his great, manyfold, and continuall gyftes bestowed vpon them.

And there shall be no Night there. That darcknes shall not be

not be afterward as was before: that either they are ignorant of Gods wylles, or are let away from his wisdom, & ignorant: For they shall neede no great study in turning ouer innumerable doctours: and shall not lacke a teacher, or any singular instructor: for the Lord shall lighten them with his spirite, that they may knowe the truth, and doe that which is iust: to the ende they may raygne world without ende.

And he sayd vnto me. These sayings are saythfull, and true. Hitherto he hath declared the Vision: and the things which ensue, belong to the confirmation of the authority of the booke of the Reuelation. And because the third, or last promise is alleaged which appertaineth to euerlasting life in Heauen, the same is confirmed, as it was before Cap. 19. and 20. Whereupon besides the sayings, which are sayd to be saythfull & true, because God will certainly performe the things he hath promised: and because it cannot chaffe but be true which God hath spokē, we ought also to vnderstand the Father, sonne, and the holy Ghost hath promised them. Likewise the promises were made to Abraham, & to other fathers: & were made to the Apostolike Church: and which were made in the founding of the Church shall be saythfull, & true. And because it is God who promiseth, & not man, who is charged, and maketh diuers testaments: but the which hee gaue vs in his first Testament, hee gaue also in his seconde, and shall now geue in his thirde testament.

And the Lord God of Saints, and Prophets sent his Angell. And that we may knowe the things which are written, and promised in this booke are the word of God, it is sayd: that the same which shewed other Prophets the things which fel out shewed these things to his seruants, which must shortly be fulfilled. Behold I come shortly. In the mean season the sonne of God promiseth hee will come quickly: & hee promyseth the happy, as is sayd in the beginning of the booke, which keepeth the things that are written in this booke: that Iohn hath now written the things which must shortly be fulfilled, it is manifest: because he wrote the things before his tyme, and followed afterward vnto this tyme, and as is sayd, Behold I come shortly, and that Christ hath continued his coming vnto these dayes it

dayes it ought not to mooue any man, because Peter sayth: One day with God is as a thousand yeares, and a thousand yeares as one day. Whereouer the firste Shortly is after a certayne order to be vnderstoode, that the things which Iohn saw began by and by to be fulfilled: and accordinge to the processe of tyme the States were tolde that should bee in the Church. Whereas secondly it is sayd: Behold I come shortly: It is so sayd, because doubtlesse Chryste will come sooner, then men thinke for, who haue thoughte that hee will onely come in the Wordes latter day not knowing his threefolde coming. If now the wicked knew that Chyist were already come to iudge them, and plunge them into the standing pit of fyre, & byrstone: they which haue hitherto scorned the wordes of Iohn would complayne that he came not so soone, that they haue also turned Iohns Shortly into a Prayer: and would say with the Diuells: *Why comest thou to torment vs before thy time?*

And Iohn which heard, and sawe these things.

JOHN by his witnesse bearing confirmeth the same things to be true which he hath writen; because he hath heard, & seene those things shew him, and tolde him by the Angell: that, all those things must needs come to passe, and be belyued.

And when I had heard and seene: That is repeated which is spoken in the 19. Cap. touchinge the worshipping of the Angell who tolde thynge so ioyfull, and heauenly, that hee wylde confirmeth one thing, least that a man hereafter should presume to suffer himselfe to be worshipped of men, as I hope compelled all to worship him: and least a man should worship men, as the Papistes did, when as the greater Angelles ought not to be worshipped. Let the Pope and Papists heare: Iohn fell downe to worship before the feete of the Angell, & that is forbidden. Yet men fall downe, and worship at the Popes feete: who is a seruant, and calleth himselfe a seruant: and seruantes in this place are forbidden to bee worshipped, but God alone. And as touching Iohn, I truly thinke, that hee knewe that we ought not to worship Angels: and if he knewe it not, he ought to haue knowne it, after he was the first time warned by the Angell. But many things are to be seene in the

the Prophets, and when they are led by the spyrite, they doe & say þ things which are contrary to their opinion & knowledge: but they see, say, and doe, to the ende that in them some thinge may be signified and shewed vnto vs: as it was sayd to Oseas: Take a harlot to Wife: Likewise that he loue a Woman beloued of a Frende. Worship God. This is repeated by þ hope of the great Angell: and these wordes are vnderstoode of many, and contrarywise it cometh to passe in many.

Seale not the sayings of the Prophecy of this Booke.

Albeit many things haue bene obscure in the Reuelation. Yet the things which are spoken in this Chapter, and in þ former, haue for the most parte bene well knowne, for all men knewe that this speech concerned the Church, and Kingdom of God. For the time is at hand. All things shall not be sealed, because the whole summe of things seemeth meete to haue bene manifest. For the second coming of Chyist ought sooner to haue bene at hand then men thought of.

See that doth wronge Although in some things there hath bene a darkenesse: yet the things that are here spoken of, were not sealed; couered vnder no Clayles, but vttered in expresse wordes, that all men in the meane season ought to be warned, both they haue geue them selues to wronge every man in their tyranny, to enioy filthy pleasures in wickednesse, as the study and lyfe of many hath bene: and they which haue determined to lyue bypocritely, and chastly in the receaued fapth of Chyist: that Chyiste hath taught þ hee will come sooner, then they would thinke for: and that those before they were aware of, should receaue of him a rewarde for their godlinesse, & constancy: but that the other thinking of all other things, shal suffer punishment for their wronges, and wickednesse.

I am α, & ω, the beginning, & the ende, the first, & last.

First let vs say that he which is Alpha, & Omega, is to be vnderstoode to be the word wherby all things at all tymes were created, accomplished, and forgetolde: that hee which is the beginning, and the ende is to be vnderstoode to be the holy Ghost, by whom all things at all tymes were accomplished in þ creatures, and forgetolde & declared in the worde: that he which is þ

Fr.

first, and

firste and the laste is to bee vnderstoode to bee the Father, who through the holy Ghoste in the Sonne hath created all Creatures. and accomplished all things at all times. But because all thinges at all times haue ben created, accomplished: and decreed by the word: and the Father and the holy Ghost is alway in the Sonne, the Sonne will say I am Alpha, and Omega, the beginning and the ende: the first and the last, that they may bee assured through him to get that blessed Life whiche he promyseth to them that keepe his commaundementes. Moreover let vs say that þ which is declared in the beginning of this booke, is heere concluded in the ende by these thre assigned termes, no other iudge to be to rule the world, to geue Euerlastynge Lyfe but him in whome all Thynges are, all Thynges are created, and all Thynges doe consist: who is Euerlastynge before whome no Man was, and after hym no man shall be: who hath made all thinges and tolde what should follow, who hath brought all Thyngs to passe from the beginning vnto the ende: with whome neyther Sathan nor Tyrante, nor Pope, nor Antychryst is to bee compared. In the first Chapter of this Booke some thinges were spoken of these thre assigned termes which are geuen to the Sonne, who is Alpha, and Omega, the beginning and the Ende, the first and the last. And heere both those thynges seeme to bee concluded that are spoken of in that chapter, and in the whole Booke, and those Thynges whych touching Berithith, Bara, Elohim: That is in the beginninge G D made, are in the beginning of the first Chapter of Genesis, that the thinges whych I haue there spoken of the Sonne, whych of the Father, the Sonne, and the Holy Ghost, we may now know in C H R Y S T E, and haue in C H R Y S T E. For whereas it is attributed to hym which is Alpha & Omega, that hee is the Beginning and the ende, that hee is the firste and the laste: Wee acknowledge and haue in hym the Holy Ghoste, and the Worke of the Holy Ghoste, and all thynges that were brought to passe from the beginninge of Creatures, and the Church vnto the latter end of them: we acknowledge, and haue in him the Father and the Worke of the Father

Father by whome as all Men at all tymes were created: So the beleeuers become the Children of G D from the beginning of times vnto the end of times. We know then heere that we haue the Father, the Sonne, and the holy Ghost, and þ thynges that belonge vnto them in one Chryst. And that this may more appere, and to conclude besides, þ which I haue spoken in the first Chapter of Genesis touching þ wheeles. Let vs consider when that which is attributed to the holy Ghost, that he is the beginning and the ende of the workes of God in the world, and in the Church was attributed to the Sonne: also to be attributed to the holy Ghost, that he be Alpha and Omega, þ firste and the last. Likewise because þ Father hath created all thinges in C H R Y S T E. And the Creation of all thinges is attributed to the Father, the Father whych created all thinges, shall also be the first of all, and in Chryst shall accomplish the worke of the Creation of all thinges: And likewise the Father shall be Alpha, & Omega, the beginning & the ende & these thinges shall more appere hereafter followinge. When now the thinges so assigned are made Common and Enterchaungeable wth the Father, the Sonne, and the holy Ghost. The thinges which touching the Father, the Sonne, and the Holy Ghoste, I haue brought through the thre Wheeles from the thre doubled Letters * K A V A. may heere be handled and concluded, and diuersly drawe the same wheeles out of the Hebrew, Greeke, & Latine Alphabet, And at last afterward to examine the thre Wheeles in the thre Alphabetes by the one Raynebowl of the first Chapter of Ezechiel. Which doubtles every man may do and also to toyne together and conclude in the last Chapter all the thinges which were spoken of in the first Chapter of the Bible, those thinges being taken vnto them, which are spokē of in the last Chapter sauing one, that at length wee may knowe what thinges we haue in Chryst, & who is our Chryst Alpha & Omega, that now speaketh vnto vs, & promyseth vs blessednes. But that more easily the thinges may be here concluded which were propounded in the first Chapter of Gen. & in the first cap. of this booke, let vs serch out if we may som cause why I haue used those

* K A V A.
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those three assigned termes, especially this, I am Alpha, & Omêga; and hath often repeated it. When Chryste sayd, that not one iote is to be ouerpasse, but þ all thinges should come to passe: by the iotes some things seeme to be signified, not only in the letters seuerally, in them ioynctly, & in their order; that not without a great consideratiõ Iohn seemeth here to haue repeated. I am Alpha, & Omega. And albeit I haue no sure knowledge in these letters: yet mee seemeth I am drawne, & led here by Iohn, and perchaunce elsewhere to the contemplation, or in search of those letters, and those things which in some places are signified in them. And whereas in the first Cap. of Genesis I sayd some thing was signified in certayne letters, I seemed to haue done it euen by the authority of þ Fathers. For Saint Hierom hath wrytten of them certayne assured things. But that in þ whole order of þ letters some thinges are signified, we ought to be certayne thereof by some of Dauids Psal. in whom by þ very matter þ is handled in them, we may seme that wee may search out by study what þ order of letters doth declare, as doubtles, (because words are made of letters, & the word of God is þ whereby all thinges were made,) in that order of letters we consider þ the fountayne of all kinde of foymes doth flowe from the holy word, whereby all thinges were created, and all thinges were brought to passe in all men from the beginning of the Worlde vnto the ende thereof: to ouerpasse þ all thinges in all the holy Scriptures are expounded by Gods holy worde: the holy worde hath alwayes spoken in the seruants of God from the beginninge vnto the ende of the holy Church created, and made perfecte in Gods Kingdome: and when wee consider these things in the holy word, we ought to haue knowne the same in the Father, from whom proceeded þ worde; and in the holy Ghost, by whom all the worde, and worke of God is made perfect. But that wee may thoroughly scan these things, let vs consider that the worde of God was deliuered vs in three Tongues, first and chiefly the Hebrew, Greeke, and Latine. Of the which the inscription was ouer þ head of Christ hanging one þ Crosse: because Iesus was God and man, the sonne of God in whom was þ Father, & the holy Ghost:

Ghost: whereupõ was wryten in Hebrew Iesus of Nazareth: in which tongue þ lawe was geuen, & the things which belong to the olde Testament: in Greeke, in the which tongue were taught þ things which appertaine to þ new Testament: and in Latine, in which tongue are opened the thinges in þ renewed Church which belong to þ olde, & new Testament: that þ Hebrew may seeme to be attributed to þ Father: the Greeke to the Sonne: and the Latine to the holy Ghost. That as þ sonne is called α, & α, so the Father is tearmed Α, & Τ. (for in some Psalmes the Prophet goeth from Α. to Τ.) so ought the holy Ghost to be called Α. & Ζ. The Alphabets are double, first, & last. first, as there is a distinctiõ of the three persons in Trinity; but because there is one meaning in these 3. tongues, we vnderstand God the Father, þ Son, and þ holy Ghost in one essence. Likewise a distinct or seuerall meaning of þ Father, and þ Son, and the holy Ghost: and yet þ Father workinge, þ Sonne, and þ holy Ghost worketh: & so it cometh to passe, þ there is one work of the Father, of þ Sonne, and of þ holy Ghost, and although hitherto I haue considered these thinges many wayes, now will I seeke out the same not in certayne letters, as I haue done in Berelich, Bara: not in the formes of letters, as Abbot Ioachim hath done in Decachordo; but in the whole Alphabet, the first Alphabet is of þ Hebrews Β. Α. and so forth vnto Τ. the Greeke Alphabet is Α. Β. vnto Ω. which Alphabets are distinguished in a contrary order, as Β. Α. Α. Β. that the Hebrew Alphabet goeth from the right hand to the left: and contrarywise the Greeke Alphabet from the left hand to the right. The Latine Alphabet followeth þ Greeke. In this distribution I consider the seuerall & ioynct, and þ only worke of þ Father, of the Sonne, & the holy Ghost, seuerall because þ olde Testament, and worke of the Father was wryten in the Hebrew tongue: & so the Hebrew Alphabet continued vnto the cominge of Christ: and there according to a certayne order þ worke doth end wryten in þ Hebrew tongue. The worke of the Sonne ensueith wryten in the Greeke tongue: when those things are accomplished þ concerne the worke of þ Hebrew, & Greeke tongue, þ worke of the holy Ghost taketh place in þ Lords second cominge, while

Α Λ Ε Ρ Η,
Τ Α Β,
first, & last.

the Latine tongue doth declare the cientes that were tolde of things to come, and openeth the things written in β Lawe, in β Gospell, and in the Prophets, repeating all mysteries in β two former tongues from their beginnings. And this haue 3 spoken in the 3. seuerall tongues touching the seuerall worke of β Father, & of the sonne, & of β holy Ghost, whilest in β contrary order of the Hebrew, & Greeke Alphabet, A. & A. come into one place, embrace one an other, the one cutteth into β other, & one is made an other, or both are made one: that Christ saith: I and the Father am one; The Father worketh, and I worke: The Father worketh in me: The Father speaketh in me. And here it seemeth to be done for a great cause, β the Hebrew, and Greeke letters are written in a contrary order, that the sonne is knowne to be one with the Father, and the Father with β son, that β son of God which cometh in β middle of times through the commutation of A with A. and the entry of β one letter into the other, the Alphabets being set one after an other, may bee knowne I say, as the Father in β sonne, & as the worke of the Father in the worke of β sonne. And as the Greeke Alphabet stretcheth out from β middle unto the ende, in running from β left hand to β right, we haue knowne the continued worke of β sonne from the time of his first coming unto β ende of times: so contrariwise in the Hebrew Alphabet, while A. which was the beginning, is made the ende; there is made a recourse in the worke of the Father from the time of the sonnes coming to the beginning of times. But because A. & A. are ioyned together, all the Hebrew Alphabet runneth into all the Greeke Alphabet: and contrariwise all the Greeke Alphabet runneth againe into all the Hebrew Alphabet: that in all the worke of the Sonne, the worke of the Father may runne from his first comminge unto the ende: and contrariwise in all the worke of the Father from the beginning of times hath bene β worke of the Father. And by this meanes whilest the Hebrew Alphabet comprehended one state of Circumcision or his coniunction: with the Greeke it runneth out through all the times of them β were baptised. Likewise the Greeke Alphabet while it comprehendeth Baptisme, bringeth the things which becomge to

Baptisme

Baptisme from the beginning of the Fathers worke through those things which β Hebrew literature auisore Baptisme. This measuringe of the two Alphabets comprehendinge the things which concerne all times from their beginning unto β ende, the Latine Alphabet doth measure, which also taketh vnto it seuerally the worke of the Father, whilest the one Alphabet is measured by the other: taketh seuerally the worke of β sonne, whilest in like sorte the one Alphabet is measured by β other: comprehendeth at once, and bringeth together into one measure the things which belong to the Hebrew, & Greeke Alphabet: the holy Ghost containeth in his worke, the worke of the Father, & the Sonne, whilest the Latine Alphabet is measured with the Hebrew, and β Greeke: and from β beginning of times unto the ende of times the same holy Ghost worketh: and at all times the Father, and the sonne worketh by the holy Ghost. But whilest the three measures are matched in one, & are brought to one measure, the three Alphabets come to one, that by these thou mayst haue a patterne or example of the distinction of the persons, and of the unity of Gods essence: of the seuerall worke, and mutuall worke of the Father, the Sonne, and the holy Ghost. And he that is α , & ω , is also the beginning, and the ende, the first and the last: he which is the beginning, and the ende is α , & ω , the first, and the last: hee that is the first, and the last, is α , & ω , the beginninge, and the ende. If wee vnderstande wee knowe that wee in Christ haue the Father, and the Sonne, and the holy Ghost: that wee in the three persons may conclude the things that I expounded in the first Chapter of Genesis touching the three Wheelles: bring those three wheelles into the three Alphabets, and the three Alphabets into the three Wheelles: that wee may knit vp all the things β are taughte in the whole Scripture: and at length knowe, as I sayd a little before, who is Iesus Christ: that nowe sayeth vnto vs by Iohn.

Blessed are they that keepe his commaundements.

IOHN speaketh, who beinge made prisy to Gods Counsell, and knowing the things to come warneth all, and promiseth them blessed, or sayeth that they shall obtayne blessednesse, which

Esay. 44.
Reuela. 7.

Popish mur-
therers, Si-
matikal Ido-
laters, coniu-
ring Athists
Lecherous
Adamites,
and lying
Prelates.

which haue kept beleued & loued the Commandementes of Chryst. These thinges are manifest. The Angel hath playnelie spoken them, Chryst hath confirmed them, & Iohn hath often repeated them, who also declareth what rewards me shal haue for Godlines, & what punishment for wickednes, saying. That their powre or right may be in the tree of Lyfe, &c. which is the eternal redemption in Iesus Chryst: That they may bee able to toyne themselves with Chryst, and be partakers of his euerlasting Lyfe.

And let them enter through the Gates into the Citie. Let them in the meane season see opened Prophecy, and be survivors in the great tempest of the world. Let them enter into the state of the holy Chof, into the Kingdome of Chryste, into the renewed Church. Let them therein be free, that they may liue long vpon the earth. Let them obtaine that promise which the Lord shall giue vs, and other thinges which the saythfull shall obtayne, and especially things spirituall and euerlasting.

But the Poppes.

Weere are described the Bloudy Papiſtes and their followers, which returned to their vomit, as Peter saith, and became againe wicked people, and euen worse then they were before they knew Chryst. They were enchanterers, popsoning & bewitching men and wrapping them in the Doctrine of Devils, & destroying the Chryſtians. They were burchasse in forbidding marriage, and defiling themselves with all kynd of filthy pleasure, they are manquellers in burning Godly men: they favoured Idolatry, that they might bee worshipped other riche men that were mighty, and in office: Moreover Stones, blockes, images and Idols of all kindes, & they loured to deceiue to beguile and get by lying whatsoeuer they desired, they are sayde to be driuen out, that those Papiſts which did these thinges & whych followed them may be vnderſtoode now to be driuen oute of the Church and Kingdome of Chryst.

I Iesus sent my Angel. I thinke that when the thinges were don & written which are hitherto spoken of, Chryste after the worke of his Angel shewed himselfe, and confirmed by his presence, and by his mouth, that hee sent his Angel that should shewe

these those thinges.

I am the roote, and the stocke of David. Hee promyseth here that he will performe all thinges that were shewed, & that he will come to accomplish all thinges: because hee is the roote, that is, the Sonne of God, the seede whereof Adam, & all the believers were created, and begotten: of which thinge it is spoken in the first Cap. of Mat. he is the stocke of David, to whom belongeth the Kingdome of the world: wherein wee shall raygne, and come through him to euerlasting lyfe.

The bright, and morning starre. It is light whercof it was sayd: Let it be light: and of the which Iohn hath sayd: In him was lyfe, and the life was light of men: of this light, and byghth starre it is spoken there: but now we shall see how great it is when it shall come to bring a newe state of the worlde altogether of light, the darknesse of the sixe dayes being put away, and the Saboth succeedinge: wherein onely there shalbe light, Chryst alone the King of Kings raygning with God the Father, and ruling in vs. I thinke Chryst here calleth himselfe a starre, because this Prophecy of the Reuelation was nowe to bee opened, when wee see most apparante beginninges of Chrystes coming during all the tyme of the French troubles, especially at the rising of a newe starre in the yeare of Chryste 1572. whilſt the Gospellers in Fraunce were put to the sword. The starre is called bright: because it is heard ouer the whole worlde what Chryste doth with the worde, and the sword, while he cometh the second time, and while the King of kings shal now come, whom kings on earth whatsoeuer they are, shal serue: and to whom all shal geue the souerayntie in al thinges. Hee is called the Morning star, because hee begimeth to bring vs the day of our Saluation, and liberty: and to drawe vs out from the violence, and darksome state of Popery.

And the spirite, and the spouse say, Come. Here seemeth to haue bene the Quier as it is wont some times to come to passe in visions: that God or Chryst sheweth himselfe, speaketh, and worketh, and geueth to his seruants his holy spirite: which spirite knowing in themſelves thinges which belong to God maketh aunſweare for them, and worketh with them the thinges which

which are after þ woꝝkes, and woꝝds of God: and so they make aunswaꝛe, and doe some thing: and therefore it is sayd: The spyꝛite, and the Spouse say, and þ cometh to passe, when there is some thing, which chiefly appertayneth to þ whole publike state: as it here cometh to passe, whilest he entreateth of Christ to come, to iudge the woꝛlde, to renewe the Church, to bꝛing a new blessed state of the Woꝛlde, and Gods establiſhed Kyngdome. The Spyꝛite then sayeth whych is Ioygned to our Spyꝛite, oꝛ also the Angells, and Quier of Angells, and the Church the Spouse, saying as it were in a Quier, oꝛ singing, and aunſweaꝛing the same things doe say alowde, Come. Oꝛ by these things done in Iohns pꝛesence wee knowe that the things were tolde that are now done, and þ the spirite in þ pꝛophets, oꝛ the spyꝛite in godly men according to this: The spyꝛite maketh intercession foꝛ vs; doth say to Chꝛyste, Come, that thou mayst delꝛuer vs from Antichyste, and so let euery one, & all speake hourely of þ Lords comiꝛg; marke his pꝛomises in the pꝛophets: hold them sure; and they being nowe made assured of them. Let them say with great ioye, Come.

And hee which heareth, let him say, Come. Wee see meth here are signified other people after þ Christians graſſifying that the Lord is come, because they when they haue heard the preaching of the Christians, and of þ Church, that Christ is come vnto them, in belieuinge will say, Come: that other people may also be thy spouse. And also þ Childꝛen of þ church which dayly shalbe boꝛue in all ages hearing the preaching of the Fathers, & all belieuing will afterward say, Come. The woꝛds which follow declare these sentences. Foꝛ it is sayd.

And hee which thirsteth. Wee that desireth a Blessed lyfe, let him desire Christ: he þ desireth Christ, receaueth him: and he giueth himselfe freely, hee giueth himselfe an euerlasting and blessed life freely, and not foꝛ rewarde, as the Pope Pelagius, and the Pharisee hath taught. Foꝛ when it is sayd, Hee that desireth; the voyce of the preaching is vnderſtoode, which sheweth the blessed life in Chꝛyste, and wimeth all men to say, Come; and to belieue, and freely to receaue.

If any man shall adde, &c. All the whole woꝛld shal not let, but þ those things shalbe fulfilled as they were tolde. We þ

shall doe agaynst Gods woꝛd shall perishe: hee þ shal not obay him shall pearishe: and shall not obtayne the thinges þ shalbe geuen in the renewed Church. He speaketh that beareth witness of these. I beare you witness, sayth Iohn, that this shal be: and agayne, I beare witness. The holy Ghost in Iohn callethe the Father and þ Sonne to witness, that þ things which are spoken shal truly come to passe. Such a triall & pꝛooſe as this is wont to be made in a very waighy matter, in repeatig and calling to witness, þ it shalbe true, as that of Paule: As I sayd before, & now I say agayne, If any man pꝛeach vnto you any other Gosple then you haue receaued, let him be accursed: these woꝛds he speaketh þ beareth witness of these things, may also be attributed vnto Christ, þ whẽ Iohn himself hath borne witness he sayth also þ Chꝛyst himselfe doth say, & confirme it. Behold I come quickly. Come soeuer thou shalt interpret them, they are all true: and so pꝛophesy is wont diuersly to allude, that it sheweth many things þ Tarre not one with another. And here this is in one maner to be vnderſtoode because Chꝛyst pꝛomyseth that hee will come: and agayne a Quier is made, that Chꝛyst sayth, I come shortly, & oꝛ he cometh sooner then men thinke foꝛ. When it is sayd Amen, I thynke that Iohn heard a Quier of Angels þ sayd alowde, Amen: and confirmed that Chꝛyste will come quickly: but that Iohn likewise aunſweared to the woꝛdes of Chꝛyste, and sayd:

And nowe come, Lord Iesus. In this Chapter Chꝛyste comiꝛg is thꝛyse spoken of. Wee ought then to consider, whether there be signified a thꝛeefolde comiꝛg. Wee hath spoken thꝛyse of punishing the wicked, and rewarding the godly: then men in thꝛee states shall come vnder the Iudgmente of Chꝛiste. If there be any other Myſteries, other shall see them in the renewed Church. As touchiꝛg the Myſtoꝛy this seemeth to be considered, that hee which was, & est, is desired to come. Wee whom I sayd is many, was signified in:

1. Bereshith, who is before all things, & by whom all things were made is desired to come, and conclude the thyngs which hee hath spoken in the holy Scꝛyptures, to accomplishe, and fulfill the thynges which hee began, and did: to comprehend

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in him the whole Church, and make her blessed in him whych he brought forth from him, procreated and encreased. It is said Lord Iesu, who began so to be called in the second Chapter of Genesis, in Iehoua Elohim: when he was sayde to redeeme vs from death.

The Grace of our Lord Iesus Christ be with you all. Amen.

While the tyme of the Haruest is, and the corne is carried into the barne that euery one hath gathered for himselfe, Mat. 13. while the time of the iudgement is, that euery ones worke & the matter which is carried to build the Lords house be tried by the fire. 1. Cor. 3. while the time is to offer oblations before the Tabernacle, and no where els: Leuit. 17. I being called to worke haue gathered in the field after the mowers haue taken out of the earth, haue brought my oblation to the barne, to the iudgement to the tabernacle of the Lord. It shall now belonge to the Angels of God to diuide the wheat from the chaffe, and Cockle, if there shalbe any in it: to them that haue the gifts of the spirit to sift out that which is pretious and perdurable: & to the Church of Christ: to iudge the things that shalbe according to the order of the worshipping of God, and of the Catholicke faith. But it shalbe my part, when I haue spokē as þ least of the people to looke for the iudgement of the Elders, & of the true Catholicke: and not to seeke to haue any thinge of myne own to be firme and stable, neither in this booke nor in any other whatsoeuer. Let then the assembled Church, examine these thinges, determine, and appointe of these thinges. And thou **C H R I S T I A N S** receiue the thinges that are thyne, and recte the thinges that are myne.

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Conclution.



CHRISTIAN READER, ACCEPT the good Willes that hath forthered this godly booke, our Labours craue no other rewarde then this discourse is worthy of good report, as for the rest that are priuately affectionate, if otherwise then to the Glory of God which is the aduancement of his Gosple, God either conuert them or turne their pieuish Imagynations to the comforte of all those that longe for Peace in **IESV CHRIST**, to whom be glory and prayse for euer and euer.

I. B. I. S. S. B.

1. Corinth. 14.

BRETHREN bee not Chyldren in vnit. Howbeit as concerning malicionsnes, bee Chyldren: but in VVys bee perfecte.

Philopatris.

THE Malice of the vngodly is at hand. Bee soberly prepared that the Iustice of GOD may appeare by the victory of the Gosple.

Ty 3.

Corrections.

- Pag. 1. Line. 16. For tyned riefly, read, this tyme bypessy.
Pag. 3. Line. 6. For true, read, true.
Pag. 11. Line 18. For þ this is not, read, this is the Booke of
Pag. 13. Line 27. For Angle, read, Angell.
Pag. 16. Line 4. a. For of þ number, twise, take away one.
Pag. 16. Line 7. b. For witen, read, wyrtten.
Pag. 41. Line 2. b. For cruncels, read, counsailes.
Pag. 43. Line 4. For that it Chypse, read, for Chypse.
Pag. 47. Line 28. b. For to der, read, to bee.
Pag. 49. Line 29. For the the, put forth one the.
Pag. 52. Line 33. For albe, read, and.
Pag. 57. Line 33. For caunsell, read, counsaile.
Pag. 123. In the Margent. For thsir, read, their richese, &
promotions further the Gospell, but yet regarde more
their mammon.
Pag. 154. Line 33. b. For rewardas, read, reward, as they etc.

If any other faulces haue escaped, as the plating of quo-
tations in the Margent, or the pointes mistaken,
or such like: (Gentle Reader) pardon,
and correct them.
(.)

Remember off your naturall Craps

